

# THE ECLECTIC THEOSOPHIST

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*A Quarterly Journal  
of the Wisdom Religion  
Following the  
Blavatsky/Point Loma  
Tradition*

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## The Inner Basis of World Peace

HIS HOLINESS THE DALAI LAMA INTERVIEWED BY  
GLENN H. MULLIN, DHARAMSALA, INDIA, MAY 14TH  
1991, INCLUDING QUESTIONS FROM OUR EDITOR.



**Q.** In the Buddhist tradition there is a great deal of emphasis upon the topic of peace. Do Buddhists have special sense of what peace means, and how it is to be cultivated in daily life?

**A.** For us, peace is seen not merely as the absence of violence or absence of war; it also invokes the sense of tranquility, friendship, harmony, gentleness, and sensitivity. Buddhism regards these qualities as being omnipresent in the fundamental nature of the human mind. They are essential human qualities. Of course, aggressiveness is also part of the human tradition and of human history. But if we look at the person from the moment of his or her birth until the moment of death,

the very basis of our existence is linked to human affection, to gentleness. For that reason I feel that it is very much possible to increase that quality of our nature. In fact, most spiritual traditions have come into being in order to strengthen that aspect of our nature. If human nature were such that its essential root was aggression and violence, the situation may be otherwise. For example, certain types of animals depend for their very existence upon the taking of others' lives. For those types of sentient beings, it may be impossible to cultivate the quality of non-violence. But this is not the case with humans. With humans, the mind is fundamentally more close to the gentle quality than it is to aggression. This is speaking in general. In particular,

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## EDITORIAL

### SELF-REALIZATION AND CONFLICT RESOLUTION: SOME COMMENTS ON THE PATH

*Ken Small*

*"It is no use walking anywhere  
to preach unless our walking is  
our preaching."  
St. Francis of Assisi*

*"Chelaship is a matter of being,  
not of talking about being."  
Esoteric Teachings I, p. 59  
G. dePurucker*

A few years ago, I was listening to a talk by the Native American teacher and leader, Sun Bear, when he said something simple, direct and profound which struck me forcefully: "Don't talk to me about your religion unless it grows corn." This 'walk your talk' statement carries within it all the profound teachings of the Native American world. Is it possible to find the 'corn plant' in our modern daily life, in the inner resources of our 'soul' and learn to "Grow as the flowers grow" unselfconsciously and spontaneously (as Katherine Tingley said and emphasized in the Point Loma community experience) and find our relationship to our spiritual center? Spiritual practice is like the growing of a plant, with the cycle of the seasons, the necessity of daily nurturing, watering, receptivity to the sun, moon, stars, air and moisture. The essential balance of the elements, combined with the life force and the great spirit, brings the miracle of the corn seed...the spiritual food and fruit. Yet too often the process is interrupted by conflicts both internal and external. Some conflicts arise from the natural course of

spiritual growth and are passed through—the corn plant growing on. Other conflicts and tensions become chronic and perennial, enmeshed in the central personalities and very structure of the organizations or groups. Then a crisis eventually comes, with the resultant breakdown of spiritual intent and focus, even at times engendering legal conflicts within so-called spiritual organizations. Polarization takes place with dominant personalities having supporters who then take sides due to the brain-mind's self centered need to be on the 'right' and 'winning' side. So what are some possible solutions to this ever so recurrent problem? It takes only a little analysis to see that fixated, rigid beliefs are the deeper basis of conflict and violence. Yet it takes more than analysis to generate the inner force and compassion to evolve more flexible and open beliefs or a whole new world view. Inner solutions to the attachment to rigid belief can be found in many of the worlds sacred traditions. The Buddhist meditations on impermanence of inherent identity, interdependence of all life, and giving and receiving meditation on the the apparent enemy as oneself, provide essential philosophy and practice that can transform such rigidity. Each of these meditations are exercises that when engaged and practiced, when the dedication is taken to do so, brings wonderful creative solutions to life's difficulties and conflicts. Piero Ferrucci, in his work on psychosynthesis, gives the example of a woman having a verbal fight with a taxi driver, the anger of which she had carried with her for two days. The intentful practice for three minutes of clearly and uninterruptedly focussing on an object ( as Blavatsky said in ES Instructions "any object will do, even a paper

cutter") immediately cleared her two days of anger! **Internal healing through clarity of mind focus leads to the outer healing of conflict.** Classical examples of this truth can be found in all traditions: Hindu, Buddhist, Sufi, Christian, Native American etc. Some other essential points that assist turning conflict into transformation:

**Inviting new discovery** through mediation and dialogue with the value of a neutral third person to mediate conflict resolution processing.

**Belief structure re-evaluation.** Opening the question as to whether any belief structures, especially about ones 'own' organization have blocked growth or spiritual evolution.

**De-personalizing the conflict.** Removing the dominant personalities from being the spokesrepresentatives in the conflict in order to reach the core nature of the problem more easily.

**Self-questioning.** Have organizational needs and goals superceding spiritual needs and goals contributed to the conflict. If so, a creative exploration of solutions can help resolve the nature of the conflict.

**Attachment.** Have control and ownership become dominant over interaction and sharing. Inviting creative questioning to find new flexibility to change old habits.

The modern methods are numerous and effective, yet perhaps the most significant is indeed the ancient way; to plant some corn seed, be with it sprouting, growing, following the sun, watch it grow, nurture it, receive its sacred food offering and "Grow as the flowers grow.." Or as Heraclitus stated "All life flows" and we can seek to attain and practice the Zen example that "Flowing water does not quarrel with itself"! as our lives become that deeper flowing force of spirit.

## SOUL PSYCHOLOGY

*Katherine Tingley*

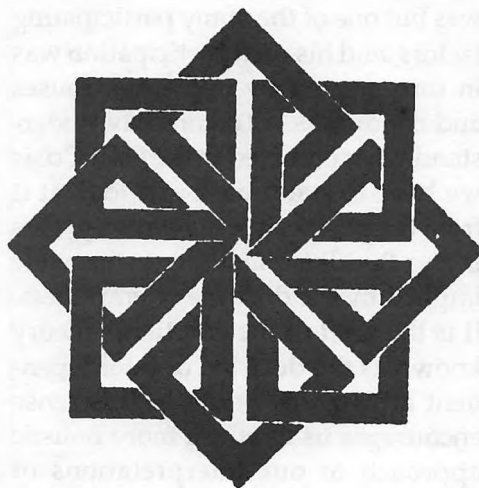
You cannot touch the laws connected with this mighty power, the soul-psychology, without generating wonderful forces—forces that the human eye cannot see, that the mind cannot comprehend, cannot explain....but which bring us into touch with Nature and with the laws which govern the lower kingdoms of life.

Truly I believe that birds and flowers know us better than we know ourselves; and when we are on the high plane mystical knowledge when our hearts are touched with the spiritual forces of Nature and of life, we learn to talk with Nature, we learn to work with her.

I never went into the woods but the birds sang better while I was there. Not that I gave them the power, but that they, in their simplicity, being part of the great Law, felt the longing of my soul for a touch of sweet nature, and they sang to me. I have had some strange experiences in handling flowers; they have answered the yearnings of my soul with just the answer most needed. The tiniest atoms of the earth have voices, and these voices are even a part of ourselves.

And thus in every department of life we can demonstrate the psychology of the soul.

*Theosophy, the Path of the Mystic*



## Deity, Cosmos and Man: An Outline of Esoteric Science

Geoffrey A. Farthing  
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Esoteric Science, the Wisdom Religion, embraces all that is good and true in the great religions of mankind, but yet transcends them all. As far as can be expressed in words, it reflects Truth, insisting on the Unity of the cosmic process in which each individual is as a spark to the flame. We are of like nature with the Cosmos, and being of one Essence, we are members of one family, a family that includes all things and all beings.

From this outline of the Wisdom teaching, we learn of the various levels of operation in the Cosmos, and in relation to man. Further, by emphasizing the important distinction between them, it shows how the personality, when unrestrained, tends to be entirely self-concerned, creating for itself a condition of psychological isolation from the rest of humanity. The Individuality, on the other hand, is rooted in the Unity, or which it is a direct expression. As we become increasingly responsive to this Individuality, it exercises a unifying influence in our lives, enabling us to recognize that identity of nature which makes of all living things one universal Brotherhood.



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from the Buddhist viewpoint, genuine peace means not only refraining from violent actions; it also implies eliminating the tendency towards violence that exists within the mindstream. Ultimately this means accomplishing the enlightenment of the mind through eliminating ignorance, and the three distorting negative emotions from within ourselves. In Tibetan we call these the 'three psychic poisons,' or *nyonmong duksum*, which refers to the negative habits of clinging, aversion, and mental darkness. All three are in fact based on ignorance. The tendency towards violence is based upon these three psychic poisons, and as long as they exist within our mental continuum the potential for violence is always there. Thus in order to achieve a state of eternal peace of mind we must remove these three, together with their instincts. In other words, unless we fully utilize the capacity of our mind, unless we generate the higher wisdom of enlightenment, we will not be able to experience the highest peace. Only through the experience of wisdom is final peace possible. For this reason when we speak of nirvana we attribute four qualities to it: cessation of suffering; the experience of inner peace; liberation from karmic tendencies and the psychic poisons; and the attainment of utter satisfaction or fulfillment. It is in this sense that peace means not only the elimination of violent activity but also complete transcendence of the tendency towards violence. This we call 'the state of peace.'

Q. This leads into my second question, which is the relationship between peace, and the understanding of the nature of impermanence and the status of the self. The Buddhist discussion of the self is generally presented in terms of *shunyata*, or emptiness. Do you feel that the Buddhist dialogue here has something to contribute to the modern world?

A. The Indian Buddhist master Nagarjuna (Second Century C.E.) liked

*...from the Buddhist viewpoint, genuine peace means not only refraining from violent actions; it also implies eliminating the tendency towards violence that exists within the mindstream.*

to speak of the doctrine of *shunyata*, or emptiness, in association with the term *tenjung*, or interdependent existence. According to the doctrine of interdependent existence, all things exist in the nature of relativity. This is an extremely important aspect of the *shunyata* theory. The concept of relativity is very helpful in widening our perspective on things, in tempering our understanding of events. Once we understand the interdependent nature of phenomena it opens our mind to a broader appreciation. It becomes possible to see them more realistically. The truth of the matter is that our experience of all things is very dependent upon our own mental projection. Moreover, every individual event arises from numerous many causes and conditions. These in turn have their own causes and conditions. Thus it becomes very difficult to isolate any one of these factors as being ultimately negative in and of itself.

Take the Gulf Crisis for example. It is very difficult to say that the entire problem was created by Saddam Hussein. It is simply wrong to view what occurred there in that way. He was but one of the many participating factors, and his own participation was in turn created by numerous causes and conditions. To correctly understand what occurred in the Gulf Crisis we have to stand back and look at it from the perspective of relativity. This is the Buddhist sentiment, the view implied by the doctrine of emptiness. It is the facet of the emptiness theory known as the doctrine of interdependent arising. *Shunyata* in this sense encourages us to take a more holistic approach to our interpretations of events and things. Another example of interdependent existence is the

relationship between humans and the environment. We can see the inter-relatedness quite clearly. Also the human beings of one continent and another continent; and the human beings of this generation and the generations to follow. All of these are interrelated and involved in the process. For instance, the well-being of future generations very much depends upon the activities of this generation; and our reality today is very much related to what past generations have done. The things that we do well will benefit future generations; and the things that we neglect will bring suffering to them. If we neglect the environment we suffer and if we neglect other nations, we suffer; but also, the suffering will reach out to future generations and to other nations. Here I am not speaking in a religious sense, simply from the viewpoint of a more healthy, realistic and encompassing stance. The Buddhist theory of emptiness encourages us to cultivate this vision of relativity.

Q. You have followed a policy of peaceful resistance to the Chinese takeover of Tibet for more than thirty years now. Do you feel that the peaceful approach is working for you? And what do you regard as the failures and successes so far?

A. I am very committed to the peaceful approach for a number of reasons, and I will go into these later. As for the failures of the policy, the main problem with the policy of peaceful resistance is that the results are not spectacular in the sense that they do not attract a great deal of media attention. They do not bring us many headlines in the news. Another problem is the nature of the minds of the Chinese Communist leaders. It is difficult to get through to them through peaceful means alone. On the positive side, our policy of a peaceful approach has brought us a tremendous amount of international support, a support that is genuine and stable. Because of this I find that more and more Chinese have also begun to understand the Tibet situation and to support our aims. On



the other hand, had we adopted a policy of violence I think that we would have received less international support and also fewer Chinese would be sympathetic to our situation. However, because we follow non-violent methods we need more patience and more determination. Another benefit is that any goal we achieve remains as a stable accomplishment. Conversely, the gains won through violence are less stable.

**Q.** Youth tends to be less patient, and to look for more instant results. Is the Tibetan youth content with the non-violent approach?

**A.** So far our youth has remained behind us on this issue, though it is difficult to say how long this situation will remain. At the moment they have supported me in this. No doubt my receiving the Nobel Peace Prize has helped in this respect. It helped everyone appreciate the value of the politics of non-violence. Even our most radical factions were overjoyed. In a sense this was a contradiction for them, as they have advocated a more forceful path for years. But they celebrated not only because I won this honor nor because of the positive implications for the Tibetan cause; rather, they rejoiced because they were delighted to see that my non-violent policy was making headway. However, if the present situation with China remains for another five years or so, then I don't know. It is possible that some of our youth will opt for violence.

**Q.** Do you feel that the Chinese Communist leadership is responding at all to your work? Are they improving things in Tibet as a result?

**A.** Frankly speaking, we do not have much hope for any real progress so long as the present generation of leaders remains in power in Beijing. But their own time is very limited now. It is only a question of a few years. The new generation of leadership will, we hope, be more rational and humane in their way of dealing with problems of this nature. As for the older generation of Communist leaders, their remaining time is short. Soon they must go. Most of them are al-

*Ultimately this means  
accomplishing the  
enlightenment of the mind  
through eliminating ignorance,  
and the three distorting  
negative emotions from  
within ourselves.*

ready there, ready to receive them. (Laughing.)

**Q.** Your Holiness, when you said that you pointed up. Perhaps you should have pointed down. (Laughing.)

**A.** No, no. (Laughing.) They will probably have their own heaven, with Karl Marx, Engels, Lenin, and Mao, all sitting on a wooden bench talking to one another. The present Chinese leaders are all in their eighties. Le Pang, Changtseman, these people, have only a few years left. After that, the situation in China, and our dialogue with the Chinese, will be on an entirely different footing. The new generation of leadership will be more open-minded, more educated, more realistic. We hope that it will be more possible to discuss things with them. By that time I hope that there will be a good model for us to follow, perhaps from the situation developing in the Soviet Union and the relationship between the Central Soviet Union and the republics. Gorbachev at the moment is speaking of three types of relationships for the individual states under Soviet rule. The first of these will include the republics controlled by the central government; the second will be 'autonomous regions,' where the individual republics completely run their own affairs, and only defence and foreign policy is under the central government; in the third model, these republics will have full sovereignty, and will be accredited a status of 'sovereignty-association' with the central government.

We hope that the new Chinese leadership will see the wisdom of a harmonious, mutually acceptable and

mutually beneficial relationship between our two countries, rather than the obsolete form of colonization and military occupation that they are presently forcing upon us. It is ironic that, at a time when even the most obstinate governments around the world realize the impractical and economically inefficient nature of colonization, the present Chinese leadership has continued to pursue it with such vigor.

**Q.** Your Holiness has given the Kalachakra initiation to a very large public gathering on a number of occasions in Asia, Europe, and America. It is often said that the Kalachakra tantra and the giving of the initiation contributes to world peace, and that it contributes to human evolution. How is this true of the Kalachakra system and not of other tantric traditions?

**A.** One of the reasons is historical. Whereas most tantric traditions were taught in secret either to a single individual or to a small group of people, it is said that Kalachakra was first taught by the Buddha to King Suchandra and the chieftains of the ninety-six republics of his kingdom, which is known as Shambala. This teaching was intended not merely for King Suchandra, but for the entire community of Shambala. This is unique to the Kalachakra tantra. The only other tantric tradition that is similar is the Guhyasamaja tantra which was taught to King Indrabhuti; but there the teaching of Guhyasamaja was intended largely for Indrabhuti himself and was never widely disseminated throughout his kingdom. After receiving the Kalachakra teaching from the Buddha, Suchandra and his ninety-six chieftains returned to Shambala and widely disseminated it. According to the tradition it is said that Suchandra constructed two Kalachakra mandalas in the parks surrounding his palace, and taught the tradition to his community. In the original Kalachakra scriptures it is said that after some centuries this doctrine will play an important role in the events of human history.

Another reason is that the mandala of Kalachakra itself, with its 722 deities, directly symbolizes the world in which we humans live. For example, some of the deities symbolize the twelve months of the year; others symbolize the twenty-eight principal celestial bodies most visible to this planet; others symbolize the days of the year; and so forth. The Vajrabhairava mandala also symbolizes various aspects of the cosmos in much the same way; but it does not do so in a manner so closely linked to the human experience as does the Kalachakra. In the Kalachakra system, the deities directly bear the names of these cosmological bodies and events. A third reason is the Kalachakra prophecy of the lalo, or barbarians: how this group of people will greatly threaten human civilization, and how the Kalachakra tantra will contribute an enlightened solution.... Anyway, for these reasons above, it is often said that the Kalachakra practice contributes to the prevention of war and conflict. Another practical benefit that I personally feel arises from giving the Kalachakra initiation in large public groups has to do with the mysterious powers of the mind. It seems that at a number of sensitive periods in human history the initiation has been given openly. For example, the Third Panchen Lama Palden Yeshey, did so during the eighteenth century; and earlier in this century Khangsar Dorjechang and also Sircong Dorjechang did so. At these gatherings a very large number of peoples would come together and generate a special type of mental energy, a special type of meditation. They would all simultaneously generate this same type of mental energy. This, I believe, creates a particular type of atmosphere. The energy generated by the group is somehow greater than the sum of that generated by the total sum of the individuals involved. The way this phenomena works is perhaps indicated by an example brought to my attention by a scientist friend of mine, who experimented with various symbols and drawings. In the beginning, when



very few people were aware of the symbols he was testing people seeing these symbols for the first time had difficulty in comprehending the meanings. Then later, when many people had become aware of the symbols through his having them shown on television and so forth, people in the experiment seeing the symbols for the first time found it easier to comprehend their meanings. Somehow the common mental effort and mental energy seemed to positively affect even those not directly involved.

Q. Buckminster Fuller also spoke of this process. He termed it 'synergy' — the idea being that the whole is greater than the sum of its parts.

A. Yes, somehow the numbers of people meditating together seems to have a greater impact than the sum of the energy generated by the individuals involved. (Laughing.) And sometimes in India it also makes for a greater dirtiness. A Tibetan monk who resides in Switzerland, who attended the Kalachakra initiation I recently gave in Sarnath, commented to me that one day he leaned back and put his hand on what he thought was some straw. His hand went through the straw into a mound of excrement. (Laughing.) I think that's a bit too much of a blessing.

Q. Hopefully at the initiation in New York we will be able to provide

somewhat better sanitary facilities. Concerning the initiation in New York in October, it is expected that many different types of people will attend. Some of these will be formally Buddhist, others not. Do you have any specific advice or guidelines for these different groups?

A. I presume that those who are non-Buddhist will be of two types: those associated with some other spiritual tradition, such as Judaism or Christianity; and those not formally affiliated with any particular spiritual tradition. As for the first of these two groups, my advice is simply that they try to cultivate a motivation of universal compassion and a sense of bliss during the ceremony. On top of that, if they wish they can adapt the visualizations and meditations to accord with their own tradition. For example, rather than visualizing Kalachakra during the ceremony, a follower of the Christian religion can visualize Jesus Christ, the Mother Mary, or whatever is the most immediate symbol of their faith. As for those people who want to attend who do not follow any particular religion, they can simply listen and perhaps learn something of the nature of Buddhist psychology and Buddhist spiritual practice.

Q. What advice would you give for Buddhists who are planning to attend?

A. This is as usual. Firstly, they should try to cultivate some knowledge of *shunyata*, or the emptiness training. Then also they should cultivate some foundation in the practice of *bodhichitta*, the Mahayana teaching of universal compassion, or infinite altruism. These two qualities — *shunyata* and *bodhichitta* — are fundamental. One should have at least an initial feeling for them. We cannot speak of realization of them, but there should be a basic intellectual understanding and some feeling for them.

Q. Is there any specific commitment of practice for people for attending the initiation?

A. It is very good if those attending can engage in a daily practice of the



meditation known as the 'six session yoga,' which is usually practiced by reciting and contemplating the meaning of a brief prayer. Numerous forms of this exist, some shorter and others longer. People can choose according to their time restrictions. It is also useful if people can practice the daily recitation of the main mantra associated with the Kalachakra mandala — *om ah hum hoh hum kya mala vara ya hum phat*.

Then later if possible it is good to perform occasional retreats and meditate intensely upon the Kalachakra mandala, together with recitation of a larger number of the mantra. These are not formal commitments, however they are merely suggestions.

**Q.** There are numerous forms of the Kalachakra mandala, from the extensive 'complete mandala of body, speech and mind' having 722 deities, down to the simpler 'mind mandalas' of thirty-five, thirty-two, twenty-five, and nineteen deities, as well as the mandalas of nine and five deities, and the simpler mandalas of Kalachakra consort alone. There is also a mandala of solitary Kalachakra. Do you recommend any of these forms above the others for beginning practitioners?

**A.** This depends upon the individual practitioner, upon factors such as how much time he or she wishes to commit to a daily practice, how extensive is his or her background in the basic Buddhist trainings, the individual predispositions of the practitioner, and so forth. However, it is generally said that the more extensive mandalas are more powerful if one is able to practice them properly. If not, it is better to begin with a simpler mandala form.

**Q.** Often we see talk of the four classes of tantras. Of these, Kalachakra is said to belong to the highest class, or annutarayoga tantra. Does this imply that it is necessary to first train in the three lower tantra classes, or can people directly approach the Kalachakra practice itself?

**A.** As far as the training in the general Buddhist foundations are

concerned, such as 'the basic sutra practices' or 'the four ways of turning the mind,' these are indispensable. One should not attempt to practice the highest yoga tantra systems without a foundation in essential Buddhist sutra doctrines. Lama Tsongkhapa abbreviated all of these sutra trainings into three categories: those for cultivating the free spirit of detachment and moderation; those for cultivating the universal compassion of bodhichitta; and those for cultivating an understanding of emptiness. Anyone wishing to take up tantric practice should first make firm these three understandings, these three inner qualities.

As for the three lower tantra classes — kriya, charya, and yoga-tantra — it is very useful to first study these intellectually, for an understanding of them facilitates an understanding of the 'highest yoga tantras,' the class to which Kalachakra belongs. In terms of practice, however, it is not necessary to actually engage in the meditations of the three lower tantras. After cultivating a basic experience of the meditations of the general Buddhist path as described above, and then gaining an intellectual understanding of the three lower tantra classes, one can directly engage in the practice of a highest yoga tantra system, such as Kalachakra.

**Q.** A last question on Kalachakra: It is said that one requires a foundation of great compassion in order to enter into tantric practice. Is this more so with Kalachakra than with the other tantric systems, given the universal aspect of the Kalachakra doctrine?

**A.** Not really. The highest tantras are equal in this respect. In the sutra

trainings it is said that the understanding of emptiness must be there as the wisdom basis, and the quality of great compassion must be there as the method basis. This is a fundamental Mahayana sentiment. They should be equally strong, like the wings of a bird in flight.

**Q.** What I had in mind was a passage I once saw in a text by the First Dalai Lama, in which he comments that for peoples of highest capacity one should emphasize the emptiness teaching, and for those of lesser capacity one should emphasize the compassion teaching. I wondered if this tied in with the Kalachakra focus on universal responsibility.

**A.** Here the First Dalai Lama is speaking from the perspective of the stages in training. If the person to be trained is of high intelligence and can understand the emptiness doctrine without any difficulties, it is best to begin by first training him or her in the shunyata meditations. Then later when he or she takes up the meditations on the cultivation of bodhichitta and the universal compassion, the desired results are easily generated. The reasoning behind this is that when people of this nature first gain an understanding of emptiness, they can clearly comprehend the process of elimination of the I-grasping ignorance which is the basis of all suffering; they understand how all the sentient beings of the world suffer due to the presence of the I-grasping ignorance, and compassion arises within them with great strength. For example, if we see a small animal or insect searching for water, and we can see the path it should take in order to arrive at water, but at the same time we see that the animal or insect itself lacks the ability to find its way to the water source, a spontaneous feeling of concern, together with the desire to help, arises within us. We spontaneously feel compassion, together with a desire to assist in the solution of the problem. It is in this way that an understanding of emptiness is very useful as the starting point in training for those of highest



capacity. On the other hand, for those of lesser capacity, who do not have the ability to immediately train in the emptiness techniques, the best is to begin with the method side of the practice, with training such as the four noble truths, the laws of karma and its results, the nature of samsara, the nature of great compassion, and so forth. Then after a foundation in these has been gained one can go on to the emptiness trainings. Your question does, however, have relevance from the perspective of a practitioner's individual nature. It is often said that some practitioners should have a stronger basis in the emptiness training, and others a stronger training in great compassion, before entering the tantric path. But in general there is no such association made with any particular tantra, such as Kalachakra. The highest yoga tantras speak of Male Tantras and Female Tantras; but this is a different matter. Here the meaning is that the Male Tantras place emphasis upon the illusory body yogas, and the Female Tantras emphasize the clear light yogas. This is another topic. According to Lama Tsongkhapa this division of the highest yoga tantras (into male and female) is not made on the basis of the emphasis placed upon great bliss or emptiness as such, for these are stressed equally in all highest yoga tantra systems; rather, the reference is to the illusory body and clear light yogas.

**Q.** Everyone in the West seems to be very interested in the mythology of Shambhala. Some say Shambhala was an actual physical place; others feel that it is a Pure Land, in the sense of a paradise or heaven. What is your understanding of it?

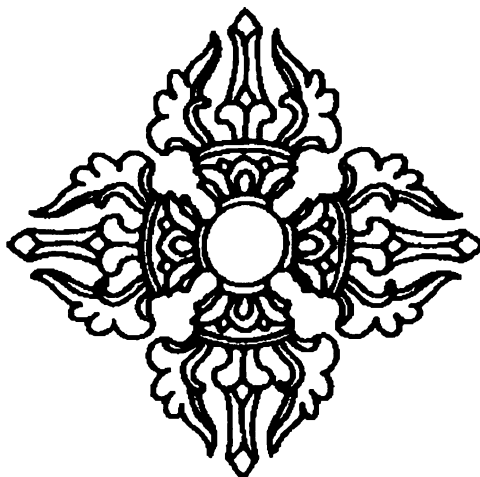
**A.** My own feeling is that it is a country, or perhaps a planet, that does not belong to this world as such. On the one hand we have precise maps of the world, and there is no place called Shambhala; but on the other hand if we deny the existence of Shambhala it creates a lot of contradictions with the Kalachakra literary tradition. Thus I feel that it is another world, perhaps

another planet. There are numerous prophecies that in the future, when mankind is in great need of the forces of enlightenment it will develop a special relationship with this world.

**Q.** It is often said that in the time of the twenty-fifth ruler of Shambhala there will be a strong influence from Shambhala. There is also talk of special 'messengers' from Shambhala visiting our world from time to time. What is your interpretation of these prophecies?

**A.** As I said earlier, there are prophecies that in the future the forces of Shambhala will come to assist the forces of enlightenment. This prophecy is said to be related to the time of the twenty-fifth Shambhala ruler, or twenty-fifth Rigden. As for Shambhala messengers, there are many stories in Tibetan literature about them. For example, the Third Panchen Lama, Panchen Palden Yeshey, wrote extensively on the subject. But I don't know. I'm a bit skeptical myself. His nature was to exaggerate things a bit. He was a great lama, but he liked to embellish things, perhaps a bit too much. (Laughing.) Another lama, Tutob Ugyenpa, wrote similar accounts. These lamas claimed to have visited Shambhala. It is said that Taranatha also once visited Shambhala.

**Q.** You personally seem to place a strong emphasis upon the practice of Kalachakra, and have given the initiation on numerous occasions. Do you feel that it is especially relevant or needed in the world today, that it has a special role to play?



**A.** In Tibet many of the greatest lamas of our history have highly praised the Kalachakra tantric tradition. For example, Lama Tsongkhapa held it in very high esteem, as did most great lamas in all schools of Tibetan Buddhism. It is practiced to some extent in all Tibetan schools of Buddhism, including Gelukpa, Sakyapa, Kargyu and the Nyingma. Most of the early Dalai Lamas were also strongly involved in its practice.

**Q.** Insight meditation, or vipassana, has become quite well known now in the West. Tantric meditation is less well known. What is the relationship between these two styles?

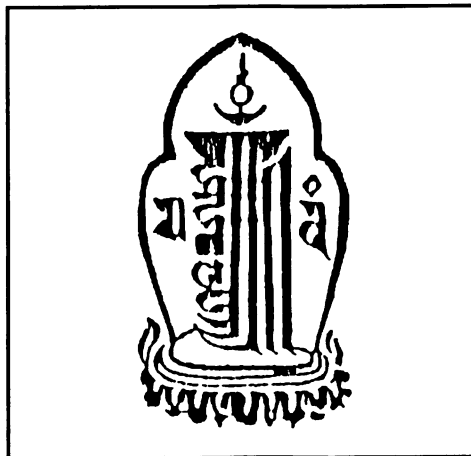
**A.** The main difference between tantric practice and the sutra trainings, such as insight meditation and also meditation upon subjects such as great compassion, is that on the tantric path both method and wisdom are cultivated simultaneously, by one consciousness at one and the same time. This is not the case in the sutra trainings. On the sutra path, one either meditates upon emptiness, which is the insight practice, or else one meditates on great compassion and so forth, which is the method practice. These must be done separately; there is no sutra method for uniting both method and wisdom at one moment of meditation. This is very much relevant to the speed and ease with which enlightenment is accomplished. To accomplish enlightenment we need to fulfill what is known as 'the two accumulations': the accumulation of creative energy; and the accumulation of wisdom. The method trainings fulfill the former; the wisdom trainings fulfill the latter. These two respectively are the 'form' and 'mind' of the unenlightened state transformed into the 'form' and 'mind' of enlightenment. In essence, in the sutra teaching when the mind concentrates on emptiness we accumulate one kind of virtue, 'the accumulation of wisdom'; but in that state we cannot generate the type of energy that is the method factor, 'the accumulation of positive energy'. Similarly, when we meditate on love, compassion, the



bodhichitta and so forth we generate the method aspect, 'the accumulation of energy'; but at that moment cannot generate the force of the insight training. In tantric practice, however, the wisdom which understands emptiness is itself transformed into the mandala deities. This appearance of mandala deities then is directed to the penetration of the ultimate nature of the mandala, which is emptiness. Thus method and wisdom are cultivated simultaneously. This is the dynamic behind the great power of the tantric path. Thus in tantric training the nature of the integrated 'body and mind' of enlightenment are cultivated from the very beginning. This powerful dynamic amplifies the efficacy of our meditations. In this sense tantric practice can also be categorized as a style of vipassana training.

**Q.** The term bodhichitta, which we have used several times above, is often translated as 'the mind of awakening.' From what is it awakening, and to what does it awaken?

**A.** This 'awakening mind' has a specific meaning. It does not imply the wisdom of emptiness, which is what awakens us from the sleep of the I-grasping ignorance; rather, it is posited in reference to the method aspect of the spiritual path. The bodhichitta is said to have two aspects to it. The first of these is the arousing of the mind of universal concern for other living beings; the second is the arousing of the compassionate aspiration to achieve highest enlightenment. Thus it is an awakening from the ignorance of hatred, aversion and uncaring; and it is an awakening from spiritual apathy. As for what it is an awakening to, it inspires us to universal love and compassion; and also inspires us to direct our energies at accomplishing the greater task of enlightenment, in order that we may be of maximum benefit to ourselves and to the world. Of these two aspects of the bodhichitta, the principal element is the strong concern for others, the aspiration to be of greatest possible benefit in the world. But for this aspiration to be



realized we must first accomplish enlightenment, in that until we achieve enlightenment we are still part of the problem rather than part of the cure. Thus these two factors are cultivated together. In the Tibetan tradition of meditation we therefore first try to transform our attitudes towards others, and then try to transform our attitude towards enlightenment.

In this second factor we try to generate a genuine aspiration to achieve enlightenment, a state which is free from the bonds of delusions and karma. This can also be called renunciation, although one does not renounce society or family; rather, it is the renunciation of spiritual apathy. The main aim is to be of the greatest benefit to other sentient beings; but a concomitant aspect is the fulfillment of our own welfare as a by-product of this endeavor. Thus the process begins with the cultivation of a mind of universal altruism; this perspective is then sublimated by the aspiration to highest enlightenment. In order to train oneself in the development of an altruistic mind, the Indian masters evolved two major systems of meditation. One of these is known as the seven-point cause and effect method, and the other is called exchange and equalizing of self-cherishing for the cherishing of others. A preliminary to the first of these seven points is the cultivation of equanimity, that is to say a state of mind in which one tries to equalize strong attachment for friends, strong hatred for enemies, and indifference towards neutral people. Here 'friends' simply

means those who are kind to us, and 'enemies' refers to those who are unkind to us or make our life difficult in any way. Untrained people tend to respond to the former with love, patience, kindness, affection and so forth; they tend to respond to and treat the latter with disdain, impatience, unkindness and harshness. As for the 'neutral' people, these we tend to treat with indifference and uncaring. In the cultivation of the bodhichitta we learn to treat all three with an equal loving, warm, and caring attitude. The actual first step in this first method is that, remembering our own beginningless rebirths, we recognize that all sentient beings have at one time or another been our mothers in some past life. They have also been our friends and relatives. At that time they showed us the full love and kindness that a mother shows to a child. Then secondly, having recognized them as such, we recollect and reflect on the kindness they have extended to us, on the many ways in which a mother cares for her children, the many sacrifices she makes for their well-being. Step three is to repay their kindness. We develop the determination to repay their kindnesses by bringing only happiness and harmony into their lives. We reflect how our mother of this lifetime extends her kindness to us and how other parents extend their kindness to their children, and then determine that, since all sentient beings have been our mother in some past life, we will be only a source of happiness to them from this moment onward. Loving kindness is step four. We cultivate the state of mind that only cherishes all sentient beings, and wishes them only happiness and the causes of happiness. In the fifth step, that of great compassion, we generate the aspiration that all sentient beings may be free from suffering and its causes. Sixthly comes cultivation of the extraordinary attitude of universal responsibility, the attitude to take upon ourselves the responsibility to contribute only to their happiness and to help free them from suffering. The seventh

step in this method of cultivating the altruistic attitude to achieve Buddhahood, is that of generating the thought of enlightenment, the aspiration to highest enlightenment as a means of being of greatest benefit. This thought of enlightenment is experienced partly by the force of our strong compassion for all sentient beings and partly by the understanding that it is possible for the mind to be freed from the limitations of ignorance and unknowing. All sentient beings have the potential to achieve the state of omniscience. Understanding this, and a strong force of compassion, brings about the experience of the sublime aspiration to highest enlightenment. This is the first method, that known as 'the sevenfold cause and effect method.' The second method, that of exchanging and equalizing the self-cherishing of oneself with the cherishing of others, begins again with the cultivation of equanimity, but in a different way. According to this method, one takes the point of view of sentient beings. One considers how all sentient beings are equal in the sense that they all wish to achieve happiness and avoid suffering. We all have this same wish. Thus one equalizes oneself with others. Next one reflects on the disadvantages of cherishing oneself. When people are selfish and want all happiness for themselves alone at the expense of others, in the end they mainly acquire only enemies. On the other hand, if we exchange self-concern for an attitude of universal caring, if we cherish others and hold them more dear than we do ourselves, then we experience the opposite results. In short, just as the Indian master Shantideva put it, "All the frustrations we find in this world are the product of cherishing ourselves alone, and all happiness the product of cherishing others." He also comments, "Untrained beings cherish only themselves; the Buddhas cherish only others. Look at the difference between the two." Thus, one reflects on the disadvantages of self-cherishing and the advantages of cherishing others. Next follows the

*External peace cannot develop without internal peace. For the practitioner of the Bodhisattva path, all sentient beings are friends and all environments are conducive to spiritual development.*

practice of visualizing that we give happiness to others and remove their suffering. By this technique we again cultivate the mind of enlightenment. We meditate on giving away goodness and happiness, and taking on the hardships and sufferings of others. These are the two principal methods for cultivating the bodhichitta, the mind of enlightenment, or 'awakening mind'. In the contemporary Tibetan tradition, the practice of cultivating the mind of enlightenment combines elements from both of these systems. One overall effect of these methods is that even those who cause us difficulties and hardship come to be regarded as being very kind. The logic of seeing all beings as kind, works as follows. In order to develop genuine altruism, we need to control anger and hatred. This control requires the practice of patience and tolerance. In order to develop patience and tolerance, we need a challenger, someone who tests and exercises the strength of our patience. 'Enemies' are kind to us in providing us with this exercise. Irrespective of their motivations, the 'enemy' benefits us spiritually, if we know how to utilize the energy of the confrontation. As far as I am concerned, enemies have been very helpful to me personally. When one is capable of seeing difficult people as helpful and kind, then there is no question of whether or not one can see friends and loved ones in the same light. All objects of worldly desire, like fame, wealth, and health, depend on the kindness of others and are fulfilled by them. Others make the clothes we wear. They grow the food we eat. They build the houses we live in, or manufacture the materials that we need to build them. They construct

the streets we walk on, transport food to the places where we go to buy it, and so forth. They made the paper on which this magazine is printed, as well as the ink for the printing. This is all done by living beings we know or do not know. Think on these lines and you will develop the conviction that without the activities of others you cannot survive. Think also about karma. This opportunity is the product of our own past positive karma. What is meant by positive karma? It is a special energy that we generate, generally in context to activities related to others. Thus even the accumulation of positive karma involves others as the basis. Of the Buddhist practices, cultivating the mind of enlightenment is regarded as the most precious. Meditation on the mind of enlightenment has its root in compassion, and without sentient beings we cannot develop compassion. We might get blessings and instructions from the Buddhas for the development of the mind of enlightenment, but we cannot cultivate compassion by focusing on them. It is only possible to develop compassion by focusing on sentient beings. From this point of view, sentient beings are more beneficial to us than are the Buddhas. It may be argued that the sentient beings do all these things for their own benefit, not for ours. They work for their own profit, not for ours. However, it is not necessary for the other sentient beings to have a good motivation in order for them to be of benefit to us. For example, many objects





which we regard as valuable, like enlightenment and the paths to enlightenment, do not have a motivation, yet we cherish and value them. My watch is of benefit to me, even though it does not have the motivation to benefit. The practice of the above two systems combined — the seven-fold cause and effect method, and the method of exchanging self-cherishing for the cherishing of others — is very

useful and effective. It gives inner strength, tranquillity, and a warm heart. Such an attitude is the real spiritual refuge in our lives. I feel that even those people who do not accept the existence of reincarnation or of the state of nirvana — which is fine as long as they remain good members of human society — can benefit from cultivating this warm, caring attitude. This practice pro-

vides the inner basis of a genuine, lasting world peace. External peace cannot develop without internal peace. For the practitioner of the Bodhisattva path, all sentient beings are friends and all environments are conducive to spiritual development. The only actual enemy is the inner enemy, the self-grasping attitude and the consequent distorted mind.

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## VIGNETTES FROM THE WORLD'S CONGRESS OF RELIGIONS 100 YEARS AGO

by Leoline Leonard Wright

The first peak of my experience in the Theosophical Movement in the closing years of last century was reached when we were privileged to entertain in our home several of the most distinguished delegates to the World's Congress of Religions held in Chicago in connexion with the World's Columbian Exposition in September of 1893. There were Mr. Judge himself with Mrs. Judge, Annie Besant, Gyanendra N. Chakravarti, delegate from the T.S. in India, Mrs. Isabel Cooper-Oakley, a pupil of H.P.B. and member of her Inner Group, Claude Falls Wright, and Mrs. Richmond Green, so well known later as a helper of Katherine Tingley. It seems incredible as I look back, how we were able to fit all these people comfortably, as we did, into our moderate-sized flat. I said at the time that it seemed as if we, the family, almost literally hung ourselves at night on hooks in the closets in order to enjoy what was for me then, and is today no less in recollection, a memorable and extraordinary galaxy of Theosophical personalities.

For it was indeed a galaxy, the company not being by any means restricted to our immediate guests. Visitors poured into the apartment during the few days that the delegates were with us. Well known representatives of the Press, friendly inquirers, local Theosophists, and many other foreign delegates, such as Herbert

Burrows the prominent labor leader and an F.T.S., and the wealthy Henrietta Müller of Maidstone, England, whom I recall because she was my first experience of the irrepressible British spinster and for her innumerable necklaces of iridescent shells and beads.

And the meals we served — at any and all hours! These people were mostly culinary bohemians and ready to eat anything served to them at any hour of the day or night. Often, after a crowded lunch-table had just been cleared, another batch of visitors would arrive lunchless. My beautiful and hospitable mother, never at a loss even on our none-too-large financial resources, was always equal to the occasion. In half an hour or so she would have thrown together another delicious meal, occasionally somewhat of a 'scratch' repast, but what did those brainy and impromptu Theosophists care! They ate, drank gallons of tea and coffee, and spread themselves in gay conversation until it was time to pile into the streetcars (Mr. Ford was only just then trying out his laughable invention, and carriages were practically nil among Theosophists) for another session of the Congress. And I can assure you that it was all magnificently worth while.

Fortunately we had an intelligent and good-natured American girl for maid. She became during those crowded days a confirmed Theosophist. To see her serving, open-mouthed and goggle-eyed with awe over the stir and excitement of those endless *conversazione-meals*, is one of my droll

and pleasant memories of that stirring time. Oddly enough, her name was Loma and she married later and went to California to live.

After all these years the sessions of the Congress, where once or twice (as Secretary of the Chicago Branch) I sat on the platform with my mother, or mingled in the dense jam of the great audiences, make something of a kaleidoscope of my recollections. A crowded, shifting, swirling *melange* of remarkable oratory, Orientals in strange brilliant garb, bursts of enthusiastic applause, British lady-delegates in more or less bizarre adaptations of Occultism to platform costume, and a sense of something of mighty import taking place within and around us — this is the sort of picture that lingers with me today.

Two Orientals there present stand out in my recollections of the Congress. No one who saw him then could ever forget the noble and Christlike beauty of the noted Singhalese Buddhist and friend of H.P.B., Dharmapala. Tall and almost luminously ascetic, robed classically in spotless white, he was a lodestone to the throngs who swarmed into those meetings. Merely to look at him was a revelation of character and spiritual attainment.

Chakravarti was quite a startling contrast. A very tall, immensely fat man with tiny feet and a piping falsetto voice, he was quite definitely of this world. He was inordinately fond of thick beefsteaks and we found it difficult to realize that he was a Brahmin. Difficult that is until he began

to pour forth in a flood of eloquence the marvelous expositions of Oriental philosophy which always transfixed his hearers both in public and private. He had a preference for our living-room which was hung in pale yellow silk, and here when at home he liked to sit cross-legged on a yellow silk divan and discuss the questions in Hindu and Theosophical philosophy with which we plied him. At such times we forgot for awhile our disillusion.

I have an amusing recollection of one of his very natural mistakes in the pronunciation of English, though he had a wonderful flow and classical perfection in the use of it. He talked a great deal about spiritual development, which he pronounced "spiritual devil-opment," with the accent on the devil. I have often thought since when wrestling with the cussedness of my own personality that the word 'devil-opment' was not such a misnomer after all.

To all this inspiring incident Mr. Judge added the final touch when he came to my mother after it was all over and quietly insisted on her acceptance of a substantial contribution to the

unexpectedly heavy expenses which she had so gladly met. For it was one of his beautiful characteristics, so often touchingly appreciated by Mrs. Judge in her talks with my mother, that he was always unselfishly sympathetic and considerate of others both in the small and in the great.

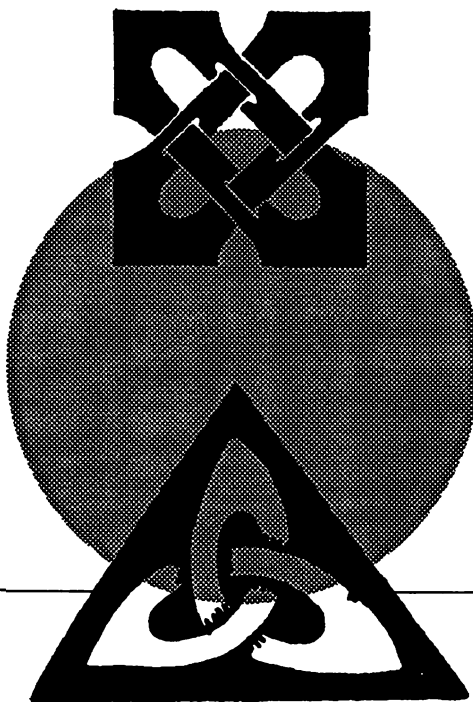
I like to remember how much like the rest of us he appeared to be. H.P.B. always seems to me to make an almost stunning impression of grandeur. Her daring journeys to fabulous regions of the earth, her towering intellect and profound books, the phenomena with

which she dazzled her contemporaries, these remove her in a sense from the atmosphere of our more intimate affection. But our beloved Judge looked and acted a good deal like the rest of us. Anyone passing him on the street would hardly have given him a second glance — unless Mr. Judge meant him to. For years he lived frugally over in Brooklyn and commuted to New York every day to earn a living for his family apparently just like any other struggling young lawyer. And his loss of a beloved child drew him very close to the human nature in us all.

Nevertheless he too could, when he chose to do so, dazzle and enthrall, as all who heard his several speeches at that Congress, and sometimes on his lecture-tours over the country, will never forget. I heard and saw him there, before that great, entranced audience, lifted out of his quiet unassuming daily self to a grandeur of inspiration and eloquence that put a climax on his own work and the work of Theosophy in that first remarkable Congress of the religions of the world.

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## MEDITATION

*K. M. P. Mohamed Cassim, Ph. D.,  
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The divinity we are searching for is not outside but within us and is the soul of our souls. It is an indwelling spirit and so we must seek it in the depth of our being through meditation. Once we discover the divine self within us we are endowed with a vision to see the beauty of divinity everywhere. Spiritual life is indeed spontaneous and effortless when it emerges out of meditative awareness. For a man of meditation each step on the path is an indescribable joy. To experience the transformative energy of the Infinite, one must eliminate the center of resistance in his mind so that he is free from pulls of the psychological past and its distractions.

Real spiritual initiation takes place only when the age of man vanishes through the light of wisdom; then only one knows the new quality of life which strengthens the nucleus of a higher Supreme Consciousness. To reach the state of divinity we require a tremendous amount of mental energy and undivided attention. Unless we set aside all the false ideas and opinions we cannot explore the subtle regions of our mind. We must maintain mental equilibrium and dispassionate observation so that whenever thoughts come we can meet them with a fresh mind without judgement or only weak evaluation.

Modern man is in search of something which he seems to have lost. He

has acquired much by way of comfort and possessions due to the progress of science and technology. However, he has a feeling that he misses peace of mind and harmony in his life without which his existence is devoid of meaning and significance. Through meditation alone he can gain the true spiritual insight which enables him to get rid of the tensions and the strains of the technological civilization. Thus meditation has become imperative if he is to free himself from various psychological conflicts and confusion in which he is caught. It is possible for a man to resolve many problems and mental complications through silent meditation. This meditation opens the faculty of intuition which gives tremendous spiritual energy and creativity and thus enables him to commune with Absolute Reality.



## LANGUAGE, SYMBOL AND SOUND— ITS EMPOWERMENT AND CONSCIOUSNESS

by Robert L. Hütwohl

\*Sanskrit metaphysical terms (appearing predominantly in italics) have been used throughout this article.

To answer such a thought-provoking question in a logical and scientific method means to deeply delve and explore into two of the most important Branches or Departments of Philosophy dealing with Metaphysics and Epistemology. A study must be made of the *akṣaras* (Sansk.) or letters of the alphabet and the *saṃskāras* (Sansk.) or memory impressions which are the products of thought, speech and action (body), as the Lord Buddha enunciated in His Law of Dependent Origination or *Pratitya Samutpāda*,<sup>1</sup> at the threshold of Nirvana.

By first determining the nature and characteristics of the articulate sounds of speech as represented by the letters of the alphabet which are integral units of words that "convey meaning and transmit knowledge," it will help us to advance confidently towards a better understanding of the *saṃskāras* and finally provide common ground for the valid answers to the question of inquiry. This means to perform an analysis of the *akṣaras* as they exist as symbols and then painstakingly explore the realm of meaning concealed within the articulate sounds whose symbols are the letters of the alphabet.

The initial question brought forward is: Why is it that although many languages have had their short duration of existence on earth and have perished, still the subtle realm of meaning or ideas has remained alive and constant? Is it possible that the idea of the airplane may have originated with the appearance of the first flying creature or bird, or with the creation of the mythical bird Garuda (*Garuḍa*, the charger of the Hindu God, Vishnu, or with the mental creation of the *vimāna*

(Sanskrit for heavenly car or plane) of the gods many millions of years ago? What about the remarkable Greek inventor, Dædalus, who constructed two large pairs of plummy wings for himself and his son Icarus? Flying too high, the warmth of the sun melted the waxen fastenings of Icarus' pinions sending him falling to his death in the Ionian Sea below.

Thus the original idea of a means or instrument for flight to counteract the earth's gravity—"wing"—plus thrust or propelling force and energy (and consciousness and skill of flight in the case of birds and insects) is permanent and constant, while it can be expressed in a hundred different languages by different words. Here, in our philosophical inquiry and comparison, we are concerned with the ultimate Source of Knowledge—the Light of Knowledge—The Infinite Ocean of Meaning—or *Sūnyatā* (Sansk.), the Transcendental Void of the Buddhist Madhyamika philosophers. By concentrated contact with this ultimate Source of Meaning, ideas can be picked up and translated into relative expression by means of Speech—either by an all inclusive, all embracing single word, or sentences composed of words which are composed of letters or articulate sounds. These translations or interpretations and processes for transmission of meaning are registered in the vast Treasure House of Memory for safe keeping.

An alphabet originates from the injunctions set, ordered, and systematized by the use of particular forms of natural, articulate sounds embraced in the form of symbols and speech. Deductively, it may be said that the actual letters of any alphabet or symbolical writing, are symbols of the component parts of speech which "convey meaning and transmit knowledge". Devised symbols of an ordered alphabetic system are the external symbols of articulate sounds and may be thought of as component parts of ideas, clothed within sound and temporarily expressed as speech and thought.

We find that no consonant can be pronounced without the use of vowels. There does not seem to be any one particular combination of consonants which may stand alone in the form of a word which may convey meaning. All words need the aid of a vowel or vowels in order to be pronounced and make sense.

When we pronounce the sound "i," or "u," or "e," or "ai," or "o," "au," it is the original sound "a" which has been transformed into those basic vowels by means of the voice mechanism or the organs of speech which are composed of eight parts beginning with the diaphragm then the lungs, larynx, throat, palate, tongue, teeth, and the lips.

By deep, critical analysis we find the "a" (pronounced "a" as in "mica") is *pure articulate sound essence* and is therefore the very source of speech and thought! All vowels and consonants originate from this one infinite Source of pure articulate sound by being transformed during the process motion of the voice mechanism. Through the elimination of the last four organs of speech (lips, teeth, palate and tongue), any selective letter of the alphabet can then be sounded and reveal the original articulate sound essence—"a". Then by adding the remaining bodily components the proper letter is transformed and sounded off as heard through the mouth. It is the most sacred of sounds, *Dhvani-Praṇava* or *Om* (Sansk.) or AUM, which is the very concentration and essence of all knowledge because it has as its initial and root sound in that of "a," the very source of speech and thought! *Dhvani* is primal inarticulate sound or undifferentiated sound preceding the objective movement or unfoldment of the cosmos. The first sound resultant or produced by the motion of root-matter—Mother Space—was *Dhvani-Praṇava*, the *Om*. The AUM or *Om*:

"is only the approximate representation of gross utterance to the gross ear of the Subtle Sound (*Dhvani* = unlettered sound)...or first movement (of

matter) which is continuously taking place, for at each moment the creative movement (creative mind) is present...The first equally distributed motion throughout the mass (of equilibrated and non-equilibrated matter) is Om, which is the great-seed mantra (*Mahābija*), for it is the source of all others and of all compounded Sounds."<sup>2</sup>

Let us take a closer look at the definition of sound and classify it into six categories:

The first category consists of the articulate sounds of speech for human beings. We have discussed human speech previously and will carry it out further, later in this writing. A sub category includes the musical sounds of human voices.

The second category generally includes the various animal sounds such as the songs of birds and the howls of the coyote. In this category the sounds can be divided into pleasant and unpleasant animal sounds, just as there are pleasant human sounds (such as the cooing of a baby and harmonious human singing) and unpleasant human sounds (loud yelling and angry words full of emotion).

In a third category we have the musical sounds of instruments. Again, there may be produced sounds of a harmonious and rhythmical nature such as the beautiful classics of the musical masters who have produced such genuine inspiring, joy-producing music such as the heavenly, enchanting Blue Danube Waltz. In contrast, there are the discordant instrumental sounds, such as rock and jazz, so-called music, which produce turmoil and disrupt the equilibrium of the ether and the minds of humans, by its discordant notes.

From the fourth category we have the intelligible mechanical sounds such as the dit-da of the International Morse Code, whistle sounds which are used in sporting events and training, drum and bugle sounds used in military events, and the communicative signals of trains, ships and automobiles.

In the fifth category we have mechanical sounds such as the thunderous, inharmonious sounds of factory machines and the striking of two pieces of wood or metal together.

The final category consists of the external sounds of nature such as the thunder produced by electrical lightning, the roaring of an erupting volcano, and the pleasant, harmonious ebb and flow of the oceans.

The meaning of *aṣkaras*, or letters of the alphabet, in the Sanskrit language, is "indestructible," "permanent," and "constant". The impervious flow of evolutionary change obliterates the outer form of the letters of the alphabet (called *Vaikhari* in Sanskrit for the gross sound which we utter with the component parts of speech) but it is quite obvious now that the pure articulate sound essence is the established and eternally permanent entity which conveys meaning and may be rearranged into definite order for a language. When comparing any two languages of different spelling and letter arrangement, it is the idea which backs up the meaning of each and every word arrangement. Through the many transformations and combinations of the pure sound essence by the voice mechanism, the manifestation of a language results. Consequently, articulate sound and its intelligent, primeval meaning must have a universal existence throughout the past, present, and future. But the devised symbols are perishable just as many various dialects, inscriptions and other forms of expression have had their place in the days of ancient civilizations. The articulate sounds, as we have said, permeate the symbols and give life and intelligence to them, and are the indelible, constant, and eternally embodied real nature represented by those contrived symbols.<sup>3</sup> But what is the very resting place of the pure articulate sound essence—"a"? Are there many forms or stages of manifestation for articulate sound? The *Rgveda*, Upaniṣads, and H. P. Blavatsky's *The Secret Doctrine*, speak of *Vāch* (Sansk.) as being the mystic

personification of speech and the female counterpart of Brahma, both being One. *Vāch* or *Vāk* (Sansk.) manifests or differentiates into four degrees, or levels of Consciousness, beginning with the highest: *Parā*, *Paśyanti*, *Madhyamā* and *Vaikhari* (Sansk.). If the phenomenal or objective universe is a differentiation of some Source or Oneness, so must articulate sound, speech or *Vāk* manifests through various stages or degrees.

In the *Hymn to Kālī*, the Hindu goddess Kālī (symbolic of the devourer of time) and in the *Demchog Tantra*, the great Śrī Heruka (symbolic in the Buddhist pantheon of Perfect Samādhi state of consciousness or non-dual voidness) are seen wearing a garland composed of fifty heads = letters of the (Sanskrit) alphabet. The *nāma-rūpa* are the *aṣkaras*, sound in objectivity, Speech and its meaning or object. Śabda or cosmic sound is represented on various levels of cosmic manifestation and also corresponds to the various specific levels or states of consciousness within the microcosmic sphere (*ṣuḍra-brahmāṇḍa*): the human. Hence, *Parā-vāk* or supreme speech, the root cause, is the fourth state or *turiya*.<sup>4</sup>

*Vaikhari-vāk* is the lowest of the four stages and is said to be the gross articulate sound which we utter with the component parts of speech the voice mechanism. Thus, the letters of the alphabet in their densest form as symbols are classified as *Vaikhari-vāk*, "The Goddess of Speech". As we proceed to higher spheres of consciousness, we pass through and finally towards the remote, ancient and supreme *Parā-vāk* just as Parabrahman is the highest and most subtle Essence or Principle of being, or Be-ness. This definition and description of *Parā-vāk* will be discussed later.

All intelligently, consciously uttered articulate sounds must be propelled with a definite and indestructible purpose. Two conditions must exist before comprehension may result. First, the fundamental motive or purpose must be present. Secondly, the corresponding image of the object must be present within the mind of the entity

producing the articulate sound. The final result is a sound which has meaning and has the idea at its core, so to speak. This meaning or idea is the nucleus which enables the articulate sound to be properly received and understood. Without this nucleus or seed of idea the sound would be hollow, virtually worthless and would therefore have no intelligence, purpose or meaning. Since speech is merely amplified thought which is a wave or a modification (Sansk.= *ṛtti*) of the Ocean of Mind, both are intertwined and inseparable. To quote Patañjali from the *Yoga-Sutras*, I,2: *Yogas citta-ṛtti-nirodhaḥ* = "Yoga is the inhibition or control of the modifications of the thinking principle (*citta*)."<sup>5</sup> It should be noted that the Platonic Philosophy (Plato 427-347 B.C.) spoke of the relationship of two worlds—name and form, and idea. The existence of idea is a prerequisite to the creation and existence of objects, and therefore the sensible world is the product of and dependent upon the intelligible word as its motive force. If we examine further the term "name and form," we find that Plato received his knowledge and use of this term from his influence by the ancient Egyptian-Priest-Philosophers when he traveled to their country, just as Pythagoras (589-490 B.C.) did before him. If we read the well known Egyptian legend of Ra and Isis, we find Ra, the great Sun God, painfully crying out to his gods (as a result of the poison from the serpent that Isis had created),

I am a mighty god, the son of a mighty god. My father did not remember the name I was to bear. I have many names and many forms, and my substance existeth in every god.<sup>5</sup>

The Greeks (Plato, Pythagoras, Thales, etc.) received their esoteric philosophy from the ancient Egyptians and the Hermetic Priests thereof. Further, we find that the Egyptian scientific and philosophical heritage proceeded from the ancient Aryans of pre-Vedic India (*Āryāvarta*) who in-

habited a geographical area spanning across Asia including Persia, India, and her surrounding areas.<sup>6</sup> We know that Lord Buddha (623-543 B.C.) had used the term "*nāma-rūpa*" (Sansk.) = name and form = mind and body, as the fourth *Nidāna* of His Law of Dependent Origination (*Pratitya samutpāda*), during His Enlightenment at the full moon on May 589 B.C. The ancient Brahmin Philosophers used the term before the advent of Gautama Buddha and the Brāhmanical writings are replete with the use of this term.

By examining ourselves and becoming aware of our own thought processes we may be able to answer the question: Can one think without speech? Humans need the letters of the alphabet in order to reason, perceive, observe, judge, discriminate, differentiate, and interpret the phenomenal world. All of these are functions of primal cognition. Even when sensory impressions are picked up by the *jñāna-indriyas* (Sansk.) = knowledge organs or organs of sense, and transferred through the *nādis* (Sansk.) or nerve current pathways directly to the corresponding brain center the Ego still uses language in order to interpret those impressions.

When one thinks, speaks or acts, there is set up within the *citta* or mind-stuff what is called a *ṛtti*. This *ṛtti* or wave of thought is a modification of one's mind. Thereafter when this particular *ṛtti* is registered within the memory centers, it is called a *saṃskāra* (Sansk.) or memory impression.

"A memory impression is a mental record of an experience." A *saṃskāra* is the result or effect of the reaction of the mind. The meaning of the word *saṃskāra* in Sanskrit means "put together," "make up of separate parts, components or elements". According to the Law of Dependent Origination, or the Law of *Pratitya samutpāda*, the *saṃskāras* are the products of thought, speech and body (action) and they must necessarily be ultimately perishable and destructible only in their composite form, after a long period of time. But the essence of memory impressions,

which are records of experience, is exactly the same as the essence of the articulate sounds of the letters of the alphabet which combine together to form words in order to express thought. Remember that we have said we cannot think without some inscrutable form of fundamental speech, and therefore creative thought is the Direct Producer of the letters of the alphabet. We must also remember that animals think in their own limited and instinctive manner, although they are not self-aware of the existence of the letters of the alphabet. Matter is like a lens diffusing and circumscribing the ray of Spirit into definition. Likewise, even though the vehicle may perish, the very essence of the *saṃskāras* will always remain intact. Hence, there is no difference between the letters of the alphabet (articulate sounds) which combine to form words in order to "convey meaning and transmit knowledge," and the memory impressions because the *saṃskāras* may be resolved into records of experience in the ultimate primeval sounds of the *akṣaras*.

During deep meditation, when one dives within the recesses of his or her own mind, it is observed that the actual underlying motive power required for thinking is directly related to breath. Now, what is it that vitalizes breath? It is *prāṇa*. *Prāṇa* is the connecting link between self-awareness of consciousness and mind. The mind cannot function through the lower sheaths or vehicles of consciousness without the breath force containing vitalizing *prāṇa*. Breath is the carrier for *prāṇa* (but *prāṇa* is the universal vital air because of its existence on all levels of manifestation.<sup>7</sup>) The entire nervous system and brain must be vitalized and charged with subtle *prāṇa*. From the ancient *Chāndogya Upaniṣad*:<sup>8</sup>

Uddālaka Āruṇi said to his son Śvetaketu: As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner,



my son, that mind, after flying in every direction, and finding no rest anywhere, settles down on breath (*prāṇa*); for indeed, my son, mind is fastened to breath.

Thus, breath energizes the voice mechanism as well as the thought processes in order to produce sound or the subtle sound of thought. By the power of *prāṇa* both the *saṃskāras* and the letters of the alphabet (*akṣaras*) are energized in order to perform their specific, related functions. In the *Vimalaprabhā*, the great commentary to the pinnacle of Mahāyāna Buddhist tantrik or esoteric thought (taught by the Buddha), the *Kālacakra Tantra*, we find:<sup>9</sup>

... the perfect Buddha, is arisen from the letter "a". The letter "a" is the foremost of all letters, is the great aim, the supreme syllable. Great *prāṇa* is unborn, it has abandoned oral declaration; it is the foremost cause of all expression, it well-illuminates all words.

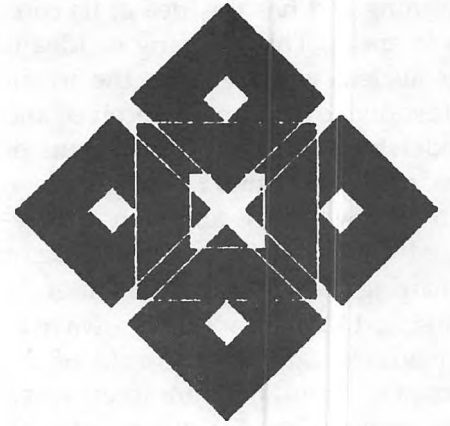
In the external composite forms of both *saṃskāras* and *akṣaras* we find that they are ultimately perishable like the rise and fall of civilizations. But the common ground between them lies within the sphere of articulate sound. The articulate sounds are rooted in *Parā-vak*, which is the universal basis of all knowledge in the form of arts, sciences, language, music and so forth. The absolute nature of *Parā-vak* is unconditioned, universal, eternal and indestructible. By proper transcending of the world of form, it must necessarily bring us to the world of idea, to the highest plane of Meaning—the infinite Source of all Knowledge. *Parā-vak* or the Ultimate Source of all knowledge may be graphically illustrated as a vast illimitable ocean of idea and meaning. The innumerable intelligent waves of this Ocean of Knowledge and Wisdom are transformed by an inscrutable mathematical method by Consciousness and its

most subtle equipment into what becomes intelligible to us as images, concepts and language.

<sup>1</sup> This law is the law of dependent origination, proclaimed by Gautama Buddha, which holds that our world-system is neither governed by a creator-god nor by blind chance. Instead, this law states that "nothing exists in itself or by itself as a separate unit, either in time or in space, but is dependent on a variety of conditions and related to everything else in the world [the co-production of phenomena], so that we can neither speak of 'existence' nor of 'non-existence,' neither of 'being' nor of 'not-being' with regard to any form of life." (Quoted from: Anagarika Govinda, "Tantric Buddhism," 2500 Years of Buddhism, (New Delhi: Government of India, 1976), p. 326.)

<sup>2</sup> Sir John Woodroffe, *The Garland of Letters* (Madras: Ganesh & Company, 1974), 257-258

<sup>3</sup> From the illustrious commentary (verse 3) by Nandikeśvara (*Nandikeśvara-kāśikā*) on the most ancient and revered *Māheśvara Sūtras* (containing fourteen sūtras or terse verses of succinct and mysterious formulae, sounded out by Maheśvara on His drum, which we find that the "a" sound is the foremost of *Akṣaras* or Letters, being the same as Parameśvara or Nirguṇabrahman (Primordial Brahman without qualities) These are probably the most esoteric set of verses in Sanskrit in the outer world.



<sup>4</sup> Progressive ideation of sound or *paśyanti-vāk* is like the reflected state of ideation where consciousness takes on the activity of the Creative Mind through primal form, represented by dreamless sleep (*susupti*). The subtle composition of gross speech arises out of *madhyamā-vāk* whereby speech is said to be in the form of duality (*svapna* or dreaming sleep). In the higher state, one may interpret the archetype or meaning of a dream, although the outer form may appear meaningless. *Vaikhari-vāk* corresponds to the waking or *jagrat* state, described by the movement of sound mobilized or driven by the articulate letters, and coherent syllables.

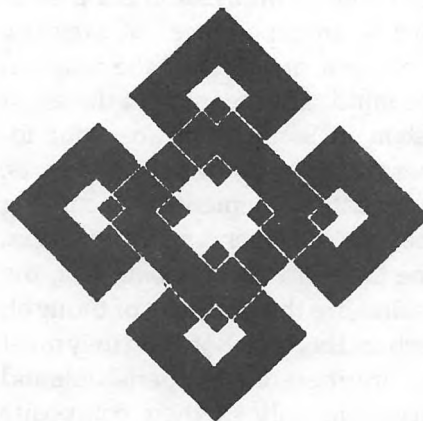
<sup>5</sup> Sir E.A. Wallis Budge, *The Dwellers on the Nile* (New York: Benjamin Blom, Inc., 1972), 203-207.

<sup>6</sup> H.P. Blavatsky, *Isis Unveiled* (Pasadena: Theosophical University Press, 1960), vol. I, 589; vol. II, 431, 434-438.

<sup>7</sup> H.P. Blavatsky, *H.P. Blavatsky: Collected Writings*, vol. XII, 547.

<sup>8</sup> *Chāndogya Upaniṣad*, VI, 8, 2, p. 99. Sacred Books of the East translation.

<sup>9</sup> This quote, from section I, verse 3 of the *Vimalaprabhā*, using John Newman's translation, *The Outer Wheel of Time: Vajrayāna Buddhist Cosmology in the Kālacakra Tantra*, doctorate dissertation, 1987, which is further quoting the Buddha's *Māyājāla-mahātantra-nāma*, a root tantra which the Buddha taught along with the other great root tantras.



## DEITY, COSMOS AND MAN

## CHAPTER 9, PART II

Geoffrey A. Farthing

The universe comes into being from within outwards. It exists on different levels in the inner worlds. From the worlds of Ideation it proceeds as archetypes, becoming more and more defined and substantial as it passes down, now as prototypes, through the formative planes; finally it is projected into objectivity on the physical level in the forms we know. The process is cyclical: all things come and go in due season, governed by those laws that are aspects of the one Universal Law.

Man's origins reflect the cosmic process: his higher spiritual principles arise in the formless planes of being; his lower ones reflect the lower quaternary of manifested existence, taking physical form during his life on earth.

It is hardly possible to proceed further without referring in some detail to the Three Fundamental Propositions the essence of the Secret Doctrine which Mme Blavatsky lays before us in the Proem of *The Secret Doctrine*. Here we give only a few extracts from pages that should be studied in their entirety.

The Secret Doctrine establishes three fundamental propositions:

(a) An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by human expression or similitude.

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause is the rootless root of all that was, is, or ever shall be. It

is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is Be-ness rather than Being (in Sanskrit, *Sat*), and is beyond all thought and speculation.

This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness.

Further, the Secret Doctrine affirms:

(b) The Eternity of the Universe *in toto* as a boundless plane; periodically the playground of numberless Universes incessantly manifesting and disappearing, called the manifesting stars, and the sparks of Eternity. The Eternity of the Pilgrim is like a wink of the Eye of Self-Existence. The appearance and disappearance of Worlds is like a regular tidal ebb, flux and reflux.

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches:

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul a spark of the former through the Cycle of Incarnation (or Necessity) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the

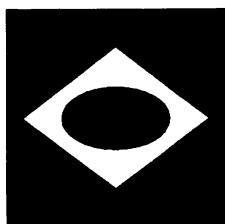
Universal Sixth principle or the over-soul has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

It will be seen at once that the content of these Propositions is inexhaustible, as they embrace the totality of the cosmic process. Let us consider briefly a few of the terms here placed before us.

Space, in Esotericism, is not the room occupied by things or stuff, as in common usage, nor is duration an extended period of time. If we survey the heavens on a clear night, we may wonder how far in any direction space extends. Even if we push thought or imagination to its very limits, we find no answer. But in this instance we are thinking of space as an extension of something measurable, a plenum which accommodates the heavenly bodies; we are granting it size, dimension. Esoteric space is dimensionless. To help ourselves to discover what this might mean, let us look within at the objects of our thoughts and ask: What is the size of an imagined planet or an imagined orange? And where are they? We discover that the images have no dimension in terms of physical measurement, and no location, other than wherever we happen to be. The experience of these truths can be enlightening and liberating.

A footnote in the Proem explains the meaning of the word Pilgrim as used in these Propositions:

"Pilgrim" is the appellation given to our *Monad* (the two in one) during



its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle.

Motion is explained by Mme Blavatsky as the equivalent, in the material plane, of "the 'Breath' of the One Existence," which is applied "only to the spiritual aspect of Cosmogony".

The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; coexistent with which are endless *duration*, primordial (hence indestructible) *matter*, and *motion* absolute perpetual motion which is the breath of the One Element. This breath, as seen, can never cease, not even during the Pralaya eternities.

Metempsychosis adds an important element to the idea of reincarnation. Repeated life-experiences do not, of themselves, imply soul-growth, and indeed reincarnation is sometimes seen, although mistakenly, to be merely the return of a personality. The addition of the term metempsychosis shows that the significance of reincarnation lies not in the fact of the re-assumption of a human personality by the Ego but in the soul-growth, the development of faculty, that is effected by each such return. Repetition without progress has little value; each new opportunity of earth-life offers the conditions for a further flowering of the potentialities of the Ego.

One of the universal symbols used to represent the becoming of the universe is that of the egg.

Therefore, it is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the

selection of this graphic symbol.

Sloka 3 of the third Stanza introduces the egg-symbol to convey the sense of becoming from that which always is.

Darkness radiates light, and light drops one solitary ray into the waters, into the mother-deep. The ray shoots through the virgin egg; the ray causes the eternal egg to thrill, and drop the non-eternal (*periodical*) germ, which condenses into the world-egg.

(a) The solitary ray dropping into the mother deep may be taken as meaning Divine Thought or Intelligence, impregnating chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction is a reality. The Virgin egg being in one sense abstract Egg-ness, or the power of becoming developed through fecundation, is eternal and forever the same. And just as the fecundation of an egg takes place before it is dropped, so the non-eternal periodical germ which becomes later in symbolism the mundane egg, contains in itself, when it emerges from the said symbol, the promise and potency of all the Universe. Though the idea *per se* is, of course, an abstraction, a symbolical mode of expression it is a symbol truly, as it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space, a Universe as shoreless in magnitude if not as endless in its objective manifestations. The simile of an egg also expresses the fact taught in Occultism

*Darkness radiates light, and  
light drops one solitary ray into  
the waters, into the mother-  
deep. The ray shoots through  
the virgin egg; the ray causes  
the eternal egg to thrill, and  
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(periodical) germ, which  
condenses into the world-egg.*

that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision or of thought is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, whose centre is everywhere and circumference nowhere, a conception which enters into the compound idea of this emblem.

This symbolic account of cosmic beginnings is consistent with what we know as the natural creative and procreative process at the physical level. The Hermetic axiom says, As above, so below. The converse must equally be true, As below, so above, and in the study of principles this can provide a useful key.

The story of the genesis of man as we now see him is understandable in terms of his occult constitution. He is a sevenfold entity, his seven principles represented in the three aspects of Spirit, Soul, and Body, these three being directly related to the three evolutionary streams the Monadic, the intellectual and psychic, and the physical. Monads in themselves are highest spirit, but they require appropriate vehicles through which to express their developing powers. These vehicles can of necessity give expression only to such aspects of spirit as it is in their nature to do. On world-Chain after world-Chain, wave after wave of Monads reach, and then pass through, all phases of the human stage, proceeding onwards into superhuman stages.

Always we must keep in mind that central element of evolutionary law, from within outwards. As it operates in the cosmos, so it operates in man. In introducing the subject matter of the second volume of *The Secret Doctrine*, the becoming of man, Mme Blavatsky informs the reader that the Secret Doctrine postulates three new propo-



sitions, the second of these being the birth of the *astral*, before the *physical* body, the former being a model of the latter. This applies equally to the individual as to the race of mankind.

The first race of men were, then, simply the images, the astral doubles, of their Fathers, who were the pioneers, the most progressed Entities from a preceding though *lower* sphere, the shell of which is now our Moon.

During the first three Rounds on our Globe, these Fathers or Ancestors, the Lunar Pitris, were recapitulating the developmental stages through which they had passed on the Lunar Chain.

Evolutionary law compelled the

lunar Fathers to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate.

As we are here concerned with origins rather than later development a long story indeed. We may simply summarize this portion of our study with words which, if heeded, will provoke a desire to make further acquaintance with the text:

The mystery attached to the highly

spiritual ancestors of the *divine* man within the earthly man is very great.

but it is from the spiritual ancestors that man as we now know him obtained all his principles.

*The Secret Doctrine*, I 17. *The Divine Plan*, by Geoffrey Barboroka, offers a detailed commentary on these three Propositions.

2ibid, I 16 fin.

3ibid, I 55.

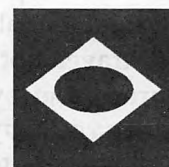
4ibid, I 65.

5ibid, I 64.

6ibid, II 115.

7ibid, II 115.

8ibid, II 81.



See Ad, p.3,  
published by  
Point Loma  
Publications

## FROM LETTERS RECEIVED

John Cooper, Bega, Australia: *The Collected Letters of H. P. Blavatsky* are moving well at last. I have completed the annotating of over 250 letters covering the period 1862-1882 when the Founders settle at Adyar. Still a lot of background work to do. The largest task is to check again that I have all the letters together for this volume. Hope the mss. for this volume will be ready and at Wheaton by August 1993.

Len Marlieb, Miami, Florida: *The Eclectic Theosophist* is a treasured wealth of global theosophic perspective! I am a long time Theosophist and have subscribed to numerous global Theosophic publications. Among these the *E.T.* stands out par excellence. Treat yourself to back issues bound in three volumes and an index.

John Cooper, Bega, Australia: My so called editorial in the January issue has called up a great number of responses most of which were strongly against what I wrote and even then I did not reply.

Reasons and excuses are several. First of all I was disappointed that many readers did not see what I was trying to do with my editorial; which was to set out a topology for the contemporary Theosophical Movement consisting of fundamentalists, middle

readers (called the Point Loma tradition and I meant by that followers of Blavatsky and the best in contemporary and classical thought) and progressives.

Readers thundered in with responses. How dare I call the Blavatsky/Mahatmas students "fundamentalists"? My reason for using that term is that these students wish to stick to fundamentals, to read the three fundamentals of *The Secret Doctrine* and to limit the study of core Theosophy to those texts. Well more power to them for being fundamentalists. We need more students like that provided they do not become bibliomaniacs.

Then the castigation was equally strong for calling those students who study Besant, Bailey, Steiner, etc. as "progressives". Here readers wanted to know why I had sold out by using such a positive term for these corruptions of Theosophy. Well "progressive" in my neck of the woods can also be used as a perjorative term. Here it ties in with selling out quality in order to import cheap developments.

Equally both terms can be used in an opposite manner. Fundamentalists can be dogmatic and progressives can be moving in the right direction.

I don't mind all the letters that I received as a result of my editorial. In fact I was glad that there was



sufficient interest around to warrant so much correspondence. Often I feel that the Theosophical movement no longer exists as I search for the bright students.

As the theosophical world shrinks we need to come to some sort of understanding of where we are in this world. I have visited many Theosophical groups, and they all speak in terms of dwindling numbers and many consist of members with a great variety of interests—Blavatsky, etc., later Theosophical authors, New Age gurus, Sai Baba, Self Realization Fellowship, Bailey, and what you will. Now the original Theosophical movement was able to bring together a great number of disparate people. How is the current movement progressing?

Which brings me to another point; the need for accurate study and checking of basics in Theosophical study. All too often what we hear or read is simply a repetition of what we have heard or read before.

Well, this has become my response to the replies to the editorial. Perhaps you would like to publish it in the *Eclectic*?

I did like the 3rd issue of the *Eclectic*. Congratulations.

## THE SECRET FEELINGS OF PLANTS

The idea that plants have a sense of touch and some kind of nervous system was once dismissed by the botanists. It is now known that plants can and do produce nerve-like electrical impulses in response to touch. Their action potentials, plant physiologists say, travel not through specialized neurons and synapses, but through ordinary cells, by means of microscopic membrane pores called plasmodesmata. What is more, growing evidence suggests that the nervous systems of plants and animals have more in common than was once thought. (*New Scientist*, October 17, 1992)

Under the title "The Secret Feelings of Plants," Paul Simons writes that not just excitable plants like the Venus flytrap and its relatives, but even "ordinary" plants react to touching. For instance, stroking a plant stem for only a few seconds a day is enough to stunt the stem growth and widen its girth. This stunted response helps plants to withstand the buffetings of the wind. Researchers have also found that touching plants helps many of them to fight off drought, frost or chilling, although they do not understand how.

How do most plants sense touch? Do they use electrical signals, as the Venus flytrap does? When any flowering plant is touched it releases bursts of the gas ethylene, which acts as a hormone triggering a range of developments: stem elongation, the shedding of leaves and flowers, the ripening of certain types of fruit, and so on... That at least is what the textbooks will tell you. What they probably won't mention is that electrical signals made up of ion currents may also be involved...

Incomplete though the picture is, one thing is certain: touch-sensitivity in the plant kingdom is commonplace, and probably ubiquitous. So how did plants evolve this sensitivity? The existence of voltage-sensitive and pressure-sensitive ion channels in both



plant and animal cells suggests that plants and animals inherited their ability to sense touch from a common ancestor. Living signs of this ancestor are abundant.

Bacteria—the forebears of all protist, plant and animal life—appear to be capable of responding to stimuli by producing electrical signals... When bacteria evolved into single-celled protists, the protists inherited these pressure-sensitive channels along with other sensory equipment, such as flagellar motors. Indeed, protists probably had all the basic building blocks of a nervous system well before animals and plants evolved...

So beware the classic textbook line that plant cells communicate just using hormones. Plants and animals have more in common than we realize, and research into the electrical properties

of plant cells is helping scientists to resolve long-standing questions about the mechanisms controlling growth and development in plants.

The idea is not new. Decades ago, Sir Jagdish Chandra Bose did pioneering work in experimenting with what he called "the nervous system of plants." His study showed that plants are sensitive to practically every stimulus to which animals are sensitive, that they become excited and fatigued, and that when they die they do so with a spasm and with the emission of a measurable electric voltage at the instant of death. There is no life reaction in the highest animal, he contended, that has not been foreshadowed in the life of the plant, and he concluded that plant and animal are "a multiform unity in a single ocean of being."

Every plant without exception, Theosophy says, "feels and has a consciousness of its own." Besides this, "every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane." (*Transactions*, p. 97)

—*The Theosophical Movement*, U.L.T. Bombay, "In the Light of Theosophy," March 1993.



## REASONED TOLERANCE

Fanaticism, intolerance and refusal to respect religious and cultural differences are by no means simply relics of the past, as recent events the world over bear out. Professor Iring Fetscher, author of numerous publications and professor of political science at the University of Frankfurt on the Main, Germany, stresses that in a society in which a multitude of religious, ideological and political convictions are in conflict, it is urgently necessary to promote the "minor" virtue of tolerance (*Universitas*, 1/1992). Tolerance, he says, is not just the attitude of people in strong, powerful positions towards those in less powerful situ-



ations, nor should it simply come from indifference:

Goethe advocated going beyond an attitude of mere tolerance of the character of other people different from one's own, and advancing to the point of a proper appreciation of their very different qualities, of their "otherness." It is my wish that the notion of tolerance should be understood in this sense which denotes respect for the nature of the other person and for his right to be different...

Human beings are not tolerant by nature. Psychologists and, in particular, psychoanalysts have repeatedly called attention to the fact that tolerant behaviour can only develop together with a successful adjustment to society. We all have a tendency towards intolerant and aggressive behaviour; we all must constantly engage in critical reflection on our own behaviour in order to develop at least a minimum of tolerance. Intolerance is a reaction to the feeling of one's own weakness and inferiority. Fanaticism is an attitude in which alleged convictions are combined with illusions of omnipotence; it represses and compensates for

one's feeling of insecurity. Tolerance, on the other hand, requires self-confidence, and the ability both to control one's impulses and to abandon comfortable prejudices...

Justice is the cardinal political virtue with which the thinking of political philosophers has always been concerned; and justice must now be realized throughout the world. Only in a just world can tolerance be expected of all individuals and societies. But, in the meantime, this consideration should not keep us from practising tolerance in the environment in which we live. In the multi-cultural societies, a tolerant attitude of the majority (that is to say, of the ethnically and culturally predominant elements of the population) towards the numerous minorities is a necessity. The prohibition of discrimination because of race, sex, or religious confession is not sufficient for this. Over and above this, one must respect the right of other people to be different and to preserve their own cultural identity, along with whatever degree of adaptability may be required of them. Only on this condition will the human dignity of

people of other cultures be adequately respected.

From reasoned tolerance comes understanding, and from understanding, love. But let us not be hasty and accept anything and everything in the name of tolerance. To accept, for instance, religious credos for the sake of the grain of truth they may contain, to believe that everyone means well and is doing the best he can, is to deceive oneself. H.P.B. was not tolerant of social evils or of religious prejudices. Repeatedly the warning is given in Theosophical teachings that it is our "overwhelming virtues" that give an opening to the hostile forces. Against vice and obvious weaknesses we are on our guard; but exaggerated virtues are vices in disguise. One of the Masters wrote: "Our greatest trouble is to teach pupils not to be befooled by appearances." Take tolerance. If a person acts *blindly* on the maxim that "all men are equally my brothers," he might lead himself astray. "Evil is the exaggeration of good."

— *The Theosophical Movement*, "In the Light of Theosophy," U.L.T., Bombay, January 1993

## EDUCATION BASED ON HUMANISM

At a lecture programme held at the Harvard Graduate School of Education in October 1992, in conjunction with the exhibit "Humanity in Education," Harvard educator Dr. Vito Perrone emphasized the important task of restoring education based on humanism, and recreating spiritual values. (*Soka Gakkai News*, December 1992)

Dr. Perrone said in that connection that the development of "interrelationships," "creativity" and "internationalism" is essential in teaching children the importance of the relationship between human beings and society and between human beings and nature. The subject matter taught in schools, he observed, is disconnected from both the society in which the students live

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and their own deep interests. Consequently, students become apathetic towards schools and education. The gap between students' real interests and serious study must be bridged, thus making education come alive for them.

Dr. Perrone expressed his belief that, to see improvement in the schools, what is needed is a high idealistic standard instead of a lowered, realistic one. He said that teachers should not simply "cover" material, that is, treat a large number of topics superficially. Rather, they should "uncover" material, using primary sources, real literature and real problems. Dr. Perrone also urged parents to get involved in their children's education. "If teachers, parents and concerned citizens can help make the connection between life and education, our schools can become more like what we envision them to be."

— *The Theosophical Movement*, U.L.T., Bombay, "In the Light of Theosophy," March 1993



## AND OF BOOKS...

### AVAILABLE NOW FROM POINT LOMA PUBLICATIONS

*Deity, Cosmos and Man: An Outline of Esoteric Science* by Geoffrey A. Farthing, 253 pages, with 22-page Index and Frontispiece, hardcover \$25; soft \$15. Published in cooperation with The Blavatsky Trust, London, England. Cover Design by Illusion Graphics.

The book is dedicated to those who would help to alleviate the lot of humanity by liberating the human mind from its imprisonment in ideas generated and perpetuated by institutional and academic orthodoxy in the fields of religion and philosophy. For centuries such man-made ideas and their resultant divisions, especially in the religious field, have been — and continue to be — productive of the bitterest hatred and strife, as witness in our own day the antagonisms of Hindu against Muslim, Roman Catholic against Protestant, and the isolation of Jewish religionists from those of other faiths.

The book is further dedicated to those who would work towards establishing peace and harmony among all peoples by promoting the practical realization of the brotherhood of humanity, transcending differences of race, religion, caste, class, political creed, or any other divisive element in human affairs. Humanity is but ONE: let us work for the recognition of this unity.

And in the Preface Mr. Farthing writes: "The author of the present work has attempted to offer an outline of the teachings of Esoteric Science, with abundant reference to the great literature in which the student may discover for himself for himself something of the scope and grandeur of the Wisdom tradition."

From the Introduction to Part I we quote: "The literature of Esoteric Science is extensive, in both its ancient and its modern presentations. Its doctrines are shown to be the source of the world's great religions, although time, ignorance, and human corruption have distorted the original truths



and obscured the profound significance of the symbolism in which they were inevitably clothed. There is no doubt that a return to the pure source must radically disturb entrenched attachment to the familiar exoteric teachings. It requires courage to break free from popular and generally accepted ways of thought, abandoning thereby the security of common patterns of belief for the as yet unexplored territory of the esoteric traditions."

From the Bibliography we select this first paragraph: "There is a very wide literature covering the subjects dealt with in this book but, as explained in the Introduction, the writings of H. P. Blavatsky have been taken to be the most informative and authoritative that there are available. Her knowledge was from two sources, one her Initiate Teachers, and second her own insights, her own apperception, her intuition resulting from great inherent gifts and intense training. Her Teachers also committed much to writing, a very rare occurrence where genuine Occultism is concerned."

Order from: Point Loma Publications, P. O. Box 6507, San Diego, California 92166.

### "HPB," THE EXTRAORDINARY LIFE AND INFLUENCE OF HELENA BLAVATSKY, FOUNDER OF THE MODERN THEOSOPHICAL MOVEMENT

by Sylvia Cranston. (New York, Putnam/Tarcher, Bibliog. & Index, \$30.00 hardcover)

The author, Sylvia Cranston (Anita Atkins) has written the best pro-Blavatsky book so far. I am thinking of giving it a review in the *History of Religions* journal of the University of Sydney, plus several other recent books.

—John Cooper, Bega, Australia

Have just finished reading it, and can hardly get over the way Sylvia Cranston has been able to put across the theosophical message in such completeness. Surely this book must help enormously to revive our work

with inspiration of the right sort. It is surely the Book of the Year!

—Rosemary Vosse, Wynberg, South Africa

### FROM POINT LOMA LIBRARY SERIES

#### AVAILABLE NOW:

*The Science of Nature* by Oluf Tyberg. Part I: *Introductory*; Part II: *A New Philosophic Basis*; Part III: *Action*; Part IV: *Events*; Part V: *The Mathematical Methods of Physical Science*; Part VI: *The Geometric Quantity*; Part VII: *The Dynamic Quantity*; Part VIII: *The World of Reality*; Part IX: *The Observer and His Observations*; Part X: *The Two Kinds of Knowledge*; Part XI: *Physics and Metaphysics*.

In the Preface, Dr. Henry T. Edge concludes: "The author shows how the correct way of viewing Nature does away with the apparent antagonism between volition and predetermination: the two inseparably linked in a dynamic community. He has much to say on the meaning of the word 'energy' and the doctrine of its conservation, but, without claiming further attention from the reader, we will leave him to satisfy the appetite, which we have endeavored to stimulate by studying the book itself."

Paper, 750 pages, \$8.00

### ALSO FROM POINT LOMA LIBRARY SERIES:

*The Crest Jewel of Wisdom, and other Writings of Sri Sankaracharya*. Translated by Charles Johnston, Preface by Judith Tyberg.

The translations are reprints from the *Oriental Department Papers* published by William Quan Judge in 1894-5-6, as well as from Judge's magazine *The Path*. From the Preface we quote: "For those who, with hearts fervent with compassion, seek the holy path that brings to birth a 'sage of boundless vision', Sankaracharya's *Crest Jewel of Wisdom* will be a practical and inspiring guide to life. Its teachings, the shared realizations of an enlightened god-man, tell us the laws by which we may 'untie the bonds of unwisdom,' and thus, evermore free, with minds calm and

pellucid the hearts purified of reward-desiring actions, come to know and partake of the majestic power, light, and universal kinship of the Divine within us, our birthright as humans, and our passport to grander attainments in vaster spheres of consciousness."

Contents include: First Steps on the Path; Self, Potencies, Vestures; The Witness; Finding the Real Self; The Power of Mind-Images; Free Even in Life; The Three Kinds of Works; Master and Pupil; The Perfect Sage; For Ever Free. Other writings in this volume: The Heritage of the Brahmins; The

Awakening of the Self; The Awakening in Reality; The Essence of the Teaching; The Teachings of Sankara; The Song of the Self. A Symposium prepared by the Theosophical Club at Point Loma concludes the book.

Paper, 170 pages, \$8.00



## BOOK REVIEWS

### A DICTIONARY OF SOME THEOSOPHICAL TERMS,

Compiled by Powis Hoult; originally published 1910; photocopied reproduction 1993, by Edmonton Theosophical Society, P.O. Box 4587, Edmonton, Alberta, Canada, T6E 5G4, price \$10.00 U.S., postage included.

Theosophical students have long felt the need for a glossary containing the terms, particularly Sanskrit terms, not found in H. P. Blavatsky's *Theosophical Glossary* or G. de Purucker's *Occult Glossary*. The present book goes far in filling that need. Strangely, it never received wide circulation; but perhaps this is only a reflection of the state of Theosophical studies after 1910, the date of its first publication. Aside from this book, there are few other sources to turn to for further help. Swami Sivananda's useful *Yoga Vedanta Dictionary* could be consulted for some Sanskrit terms, but for others the only choice was a full Sanskrit-English dictionary, such as Monier-Williams'. Use of the latter required, first, having it, second, a knowledge of the order of the Sanskrit alphabet, and third, an ability to pick out the correct meaning from the several listed. This latter is

no easy task, and it is here that the dictionary under review stands out.

Hoult's dictionary lists *only* the meaning used in Theosophical writings, being in many cases quoted from them. As might be expected, the majority of the terms listed are Sanskrit terms. The author states that, "the principle by which I have been mainly guided in this matter of selection is not that of logic, but simply what I conceive to be the needs of those who are likely to consult a work of this kind." It is a fact, frequently noted with exasperation in *The Mahatma Letters*, that the technical terms of the Wisdom Tradition simply do not have accurate English equivalents, and loose approximations are all that can be achieved. Thus one must not expect to find exact and complete definitions of these terms in any dictionary or glossary, but only tentative definitions to be built upon. Seen thus, the Theosophical definitions in the dictionary under review are quite good, and make an excellent choice from which to start building one's vocabulary.

Finally, I would like to point out that publications like this, produced in small quantities, cost several times

as much to produce as comparable mass-produced books, like one is accustomed to find in bookstores. Yet the Edmonton Theosophical Society sells their publications of rare Theosophical works (catalogue available from them) at bookstore prices. This means that you are getting a lot of free labor with every book you buy from them. I would suggest that whenever possible you send a little extra to help cover their true costs, and support this important work.

—David Reigle

### THEOSOPHICAL HISTORY OCCASIONAL PAPERS, VOL. I

"Witness for the Prosecution: Annie Besant's Testimony on Behalf of H.P. Blavatsky in the N.Y. Sun/Coues Law Case.

This has just been received as we go to press. 60 pages, with a Preface by Dr. James A. Santucci, Department of Religious Studies and linguistics. California State University, Fullerton, California, and a 15-p. Introduction by Michael Gomes. For further information write Dr. Santucci. We hope to have a review in our next Eclectic issue.



## ITEMS OF INTEREST

### WORLD CONGRESS

The Eighth World Congress of the Theosophical Society (Adyar) will be held in Brasilia, Federal Capital of Brazil, from July 24th to 31st. Its main theme will be "Towards a Wise Mind and Noble Society." It will be in the "Centro de Congencoes de Brasilia," with simultaneous translations in English, Portuguese, Spanish, French, German, and Italian.



Brasilia is located in the geographic center of Brazil, on a plateau about 3,700 feet above sea level. In July the climate is dry and the temperature varies between 55°F and 77°F. The Theosophical Society Congress of the Adyar T.S. usually takes place once

every ten years. More than one thousand delegates from all over the world are expected.

### THE THEOSOPHICAL SOCIETY (POINT LOMA/COVINA), THE NETHERLANDS

F.W. Welsem, Chairman of the Dutch Section TS, writes that the annual convention was held May 23, 1993 in the building of the Simon Steven

College, Zuidlarenstraat 59, The Hague, with lectures: "Two Visions of Life: Worlds of Difference"; and "Social Security: Safety Net or Hammock. A Vision of Self-Becoming." A talk by H.C. Vermeulen closed the meeting. "The Convention is intended not only to be the closing of a working period, but also a festal gathering, where those who have a warm heart toward Theosophy can meet each other in a mutual brotherly atmosphere."

#### **SURYA LODGE, DIE THEOSOPHISCHE GESELLSCHAFT, ARBEITSKREIS UNTERLENGENHARDT, GERMANY**

Its Annual Convention and Study and Summer School, its forty-first, was held at Bringhausen, June 19-27, 1993. Its theme: *Kosmic Mind*. Last year we received Greetings signed by some 53 of the students attending the gathering there. We look forward now to a report of this year's meeting.

#### **FROM GERMANY**

*Letters That Have Helped Me* - W. Q. Judge

Georg Schwarm of Nürnberg writes: "After a long time of preparation we are happy now to announce that this book, translated into German, is available. First and second part in one volume." (For further information write: Georg & Ursula Schwarm, Bürweg 30, D 85, Nürnberg, 30, Germany).

#### **THE ECLECTIC THEOSOPHIST**

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#### **THEOSOPHY IN AUSTRALIA, (TS, ADYAR).**

4th floor, 484 Kent St. (4th floor, 484 Kent St., Sydney NSW 2000), opens its March 1933 issue with an interview of the newly appointed National President Joy Mills, conducted by Philip Carter (Newcastle Lodge) and Elaine Murdoch (Blavatsky Lodge).

Other articles were "On Remembering Who We Are" by Shirley Stack; "Yoga in the Vedas", by Jeanine Miller, (France), with scholarly discussion of Tapas, Meditation, the Devas and Agni, Yogic Siddhis, Sound and Light, Mantra Yoga, Knowing the Divine Within.

#### **THEOSOPHY "NEWSLETTER" IN NEW ZEALAND, MARCH 1993.**

Announces that Joy Mills, ex-director of the School of Theosophy at Krotana, California, and recently appointed National President of the TS in Australia, has accepted our

invitation to lead Queen's Birthday Workshop Weekend, (5th-7th June), which will be held in Auckland..."

Also reports the 96th Annual Convention of the TS, celebrating the one hundredth Anniversary or Theosophy in Denedin—"one of the happiest and most enlightening occasions we could have asked for", writes Pat Victor.

#### **CONVENTION AND SUMMER SCHOOL IN BRINGHAUSEN**

As we go to press the following greeting has been received. It is signed by Irmgard Scheithauer, the director and by 46 others. These are from Berlin, Nuernberg and other cities in Germany, but also a few from neighboring Holland. The Greeting follows:

"What but Theosophy can meet the great need of the hour?" states Katherine Tingley. And it is just this thought which brings us together again for our Annual Convention and Summer School, the study theme for which is: The Cosmic Human—The Human Cosmos—One Life—One Law.

"Surely a fine theme which gives us the key to an understanding of our inner Self. So then it will be ours to seize opportunities to relay and amplify that inner voice, so that it can be heard and reach around the world.

"Embracing you with loving thoughts, and sending you our best wishes for all that makes life wholesome", (signed by 47 altogether).



#### **VEDANTA TEXTS IN ENGLISH TRANSLATION**

*David and Nancy Reigle*

While civilizations rose and fell, cities were built and then crumbled to dust, one monument endured unchanged. It was not built of stone, but of sound. For more than three thousand years, and perhaps considerably more, the Vedas have been daily recited in India. Throughout these milleniums the Vedas have been passed orally from generation to generation. They have been preserved through memorization so meticulously that when Western

scholars began investigating the Vedas last century, it was found that the same *Rgveda*, a large work of over ten thousand Sanskrit verses, was recited without variants in all different parts of India, from north to south, from east to west. This was despite fundamental differences in the native language spoken from one region to another, from Indo-European languages in the north to the widely different Dravidian languages in the south. Coming down to us virtually unchanged from such a remote antiquity, they hold a unique interest for the scholar in the fields of history,

religion, linguistics, culture, etc. But for many Indians, they hold a unique interest for another reason.

Why is it that such elaborate care was given to the accurate transmission of the Vedas, something unprecedented anywhere else in the world? It is because the Vedas are believed by Indian tradition to be an actual part of the eternal song of nature, which was seen and heard by ancient Seers, and thus to embody the cosmic order, the laws of nature. Sound is believed to be what manifested the worlds, and what now sustains them. Through the power of sound, the recitation of the



Vedas is thought to perpetuate the cosmic order. Any mistake in their recitation could lead to serious consequences to the world, and this is why they were memorized so carefully.

So for many Indians the Vedas are sounds, mantras, whose effectiveness is not dependent on meaning, and they have consequently paid little attention to meaning. Western scholars, on the other hand, have disregarded the sound aspect and have focussed on the meaning, interpreted from their point of view that the Vedas have come down to us from a primitive past. According to Indian tradition, however, the age of the Vedic Seers, or Rishis, was a golden age. This tradition, in agreement with other traditions around the world, holds that humanity has since entered a dark age and lost much of its spiritual wisdom. The Vedas, then, are here seen to have come down to us from a more enlightened age. As such, they would contain wisdom of benefit to humanity today, provided we can access it.

The key to the wisdom of the Vedas, according to Pandit Madhusudan Ojha, is the language of symbolism, taken for granted in Kṛta Yuga, the Golden Age, but long since ceased being understood. Madhusudan Ojha (1866-1939), Raja Pandit of Jaipur, wrote over one hundred books in Sanskrit, attempting to restore this lost understanding of the language of symbolism, showing that the Vedic texts are filled with doctrines pertaining to universally applicable natural law. So, in agreement with tradition, that the Vedas embody the cosmic order (ṛta), not only does the recitation of the Vedas sustain the cosmic order, but also the understanding of the Vedas explains the laws of that cosmic order. This tradition of Vedic interpretation has been expounded in English by Vasudeva S. Agrawala. The basis of this language of symbolism is not arbitrarily chosen meanings, but definitions found in the Vedic texts themselves. Further, this language of symbolism is found to be consistent throughout the Vedic texts.

The Vedic texts, the saṁhitās, brāhmaṇas, āraṇyakas, and upaniṣads, together comprise the śruti, that which was heard, heard by the ancient Rishis. The saṁhitās are the basic texts, the Vedas themselves, the mantras whose recitation is thought to sustain the cosmic order. The brāhmaṇas explain how to perform the yajñas, or "sacrifices," which are enjoined in the saṁhitas. The āraṇyakas, or forest treatises, give symbolic interpretations of the yajñas. The upaniṣads deal with the wisdom (jñāna) leading to liberation (moṣka), and thus have formed the basis of an independent system, or darśana, called Vedānta, the "culmination of the Vedas."

These four types of Vedic text are said to correspond to the four stages, or āśramas, into which life was traditionally divided. The first or student stage is when the saṁhitās are memorized for recitation; the second or householder stage is when the yajñas or sacrifices are performed according to the instructions of the brāhmaṇas; the third or forest-dweller stage is when the inner significance of the yajñas is contemplated according to the instructions of the āraṇyakas; the fourth or renunciate stage is when only the wisdom leading to liberation is sought according to the instructions of the upaniṣads.

Among the Vedic texts the *Rgveda* (Saṁhitā) is central. As the brāhmaṇas, āraṇyakas, and upaniṣads depend upon the saṁhitas, so the *Yajurveda*, *Sāmaveda*, and *Atharvaveda* depend upon the *Rgveda*. The schools of Vedic interpretation may thus be delineated in relation to the *Rgveda*. For this reason, the *Rgveda* translations listed herein have been annotated at length, including notes on other important lines of

interpretation, while the remaining Vedic texts have little or no annotations.

This bibliographic guide lists complete English translations, and partial English translations where no complete ones exist. For the saṁhitās, brāhmaṇas, and āraṇyakas it attempts to be comprehensive, omitting only a few items. The major upaniṣads have been translated many times, so only selected translations are given for these, leaving out some well-known older ones such as by F. Max Müller and by Robert Ernest Hume. The listings for the minor upaniṣads are fairly comprehensive as to published books, but journals have not been utilized. The 108 upaniṣads traditionally accepted as authentic have been listed in the order given them in the *Muktikā Upaniṣad*. Each upaniṣad, as well as each brāhmaṇa and āraṇyaka, belongs to one of the Vedas, so that the corpus of a Veda consists of its saṁhitā and its associated brāhmaṇas, āraṇyaka, and upaniṣads. The Veda to which each upaniṣad belongs is specified in the *Muktikā Upaniṣad*, and is listed here from this source. Note that some upaniṣads, such as the Maitrāyaṇi (#24), are attributed to a different Veda by other sources. Each Veda also has "branches" (śākhā-s), or lineages in which specific recensions of these texts were handed down, here listed for the saṁhitās.

We have tried to make this guide both accessible to those who know little about the Vedas and useful to the specialist. A corresponding bibliographic guide to Sanskrit editions of the Vedic texts follows in this series.

Available from Eastern School, Cotaxi, CO.



## THE RELIGION OF UNITY

Radha Burnier

The following is from the lead article in the March 1993 issue of *The Theosophist* (Adyar) by its editor. It queries what in the way of concord and unity will be accomplished at the forthcoming World Parliament of Religions in Chicago this August; and emphasizes H.P.B.'s declara-

tion of more than a hundred years ago: "Theosophy is not *one* science, but embraces every science in life, moral and physical. (See BCW Vol. 2, articles of 1879-80)

Several attempts have been made since the founding of the Theosophical Society by ecumenical groups and other

bodies to establish concord among people of different faiths. The World Parliament of Religions which met in 1893, a century ago, was planned to be a forum for exchange of views, and for building up a spirit of tolerance and understanding between widely varying religious denominations. Many eminent persons spoke on that occasion, including Dr. Annie Besant, whose lectures have been recently published at Adyar, with an interesting foreword by Miss Joy Mills. But it seems as if the meetings were not free of the rivalry which certain religious groups indulge in, wanting to draw as many as possible into their own fold.

The centenary of this notable event will be commemorated in Chicago this year, when it is to be hoped the teachings of the great religions will be seen, not as rivals and as conflicting propositions, but as streams from the one Source, the Wisdom Religion, which we call Theosophy, and others call by other names.

Theosophy has been described and defined in a variety of ways, which merely shows how comprehensive it is, for it is 'a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other' (HPB). Theosophy is knowledge that embraces everything which is true to the facts of Nature, all that corresponds to the actuality of existence. In so far as science expounds what is true, it is part of Theosophy. We cannot of course take for granted that scientific pronouncements and theories are at all times infallible, since science is founded on re-examining and revising its own propositions and advancing from one model and paradigm to another, as new facts emerge. But whatever is true, is part of Theosophy.

Further, every correct representation of life in the subtle fields which science does not set itself to probe is part of Theosophy. A philosopher's perception of ultimates, and his understanding of causes, for example, would also be intrinsic to Theosophy

in so far as that understanding reflects what actually exists. Existence is not only at the level of objective manifestation, concrete objects and measurable forces, it is also at the deeper dimension, which is apprehended by the human mind as meaning, value, beauty. The religious mind is one which is growing into awareness of this deeper dimension, from whence it perceives the peripheral as part of the totality which is the Divine, 'God' by its many names.

Theosophy is the synthesis of science, religion and philosophy. It is the religion of unity. As HPB said: "Theosophy is not *one* science, but embraces every science in life, moral and physical.' Therefore it is the tutor *par excellence*, capable of guiding genuine students for all lives to come.

In her article on 'Is Theosophy a Religion?' HPB remarks that the world has been hitherto sufficiently cursed with the 'intellectual extinguishers known as dogmatic creeds' and the TS was meant from its beginning 'to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.'

To usher in a new era, the world needs the religion of unity based on the synthetic knowledge we have mentioned, which is arrived at by open-minded enquiry and a sincere desire

for truth, not through dogma and blind belief. True knowledge always finds spontaneous expression in a way of life which is harmonious and beneficent. Therefore, Theosophy is the art of life, in addition to being the science of life. In the theosophic life, there is neither aggression nor conflict, for it is not based on knowledge of many unrelated things, but on loving response to the richness of the One which appears as the many. To use HPB's words, all true doctrines must call forth, 'by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal... It [Theosophy] opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths.'

How far will the forthcoming meeting together of people of different faiths take humanity on the road to the religion of unity—a religion within which there is liberty for the individual to pray in mosque or church, to cleanse his heart by ritual or renunciation, and freedom to blossom according to his own needs and nature into awareness of the supreme dimension, so long as the individual path is lit by the light of tolerance and love.



## UNIVERSAL PERSPECTIVE

### CHANGING HUMAN VALUES

Bernard Mollenhauer

Aristotle begins his famous "Metaphysics" with the observation: "All men by nature are actuated with the desire of knowledge". In the history of his thought man and his environment have formed either a unity or an opposition, more often an opposition. But fundamentally human nature and the nature of the world go together. A true philosophy will not allow us to think of nature as inimical and sheerly alien to mind. In modern literature there is a tendency to exalt blind instinct above mind and reject the inherited wisdom of the past on

the plea that reason, doing little more than rationalize instinctive tendencies, falsifies experience. Of course there is a great deal of wish-thinking and rationalizing passed off for reflective criticism but surely we need not banish reason from the modern pantheon to which all real things are invited. Human life and the emergence of mind with its thirst for truth, reality, and self-fulfillment reveal nature as fully as do atoms, plants, and animals.

"Even the stone would become a doorstep; and all things strive after the divine", remarked Aristotle.

But from a purely scientific standpoint such a remark is on par with the rapt vision of the poet who gives to

airy nothing a place and local habitation. For viewed through the glasses of science nature knows no values. It speaks a hundred languages; stars sweep on and question not, to the bee it is a fairyland of blossomed rose, to the beast of burden something else, to man it reveals itself in still another way. Why should man's valuation be more valid than that of any other being? Is not his whole existence like a wink in the eye of eternity? His thought is like a passing glow in the darkness of blindly driven forces. So it appears to biology. For, to pure science the cell is not more or less important than the complex organism, simply different. To a botanist a fine plant is not intrinsically better than a weed which is often merely a plant growing where it is not wanted. To speak of one plant or mineral being better than another, or of a complex organism being more "evolved" than a simple cell is tacitly to introduce a standard of worth and cease to be a passive spectator. To subordinate, one's likes and opinions humbly, and be an impartial onlooker is an ideal condition for physical research. Yet to be a scientist is not to be completely passive and indifferent, for he necessarily takes an affirmative critical attitude in sifting facts. A standard of truth to nature is to illuminate and shade our picture of reality. It is to abandon the neutral, passive and, therefore, narrow view of nature. Only a narrow specialist clings to a departmental and relatively limited view all the time and thinks his formulas are applicable to all levels of experience. Such pedants Goethe had in mind when he said, "Grey is all theory, and green is life's golden tree".

We live in a flux of sensations and become rational beings by transcending the chaos of perception. We place a world of thought over against the chaos of sense thus creating a world common to all of us. As water conforms to the shape of the vessel it is poured into, so sense data conforms to the laws of human thought. If they did not they would be outside of experience. We see nature through the

qualifying medium of our spiritual organism and so only know it in its relation to consciousness. We apprehend natural phenomena in spatial relations, in a four dimensional space where all positions and standpoints are purely relative. We say four dimensional space, or space-time continuum, for time is the fourth dimension of space. A time value is necessary to complete the description of an event in space. To describe a process, a planet, or an atomic change the scientist must always assign four points of reference.

Time is an element of external reality most intimately linked with our inmost being. Our sensations and thoughts are ordered under the form of time. Subjective experiences are unilinear; the time process is their only direction. In bringing its innate principle of time into its experience of reality the mind establishes a living organic relation to nature. To affirm that mind does not exist in space is to cut the ground from under materialism. Our knowledge and understanding of nature, no matter, how limited it may be, involves a spiritual principle that is not the product of material evolution, though of course conditioned by it. To identify thought with the motion of atoms is like looking for the melody between the notes on the music paper. Recently not a few outstanding men of science have recognized the immense significance of mind in evolution. A noted astronomer observed that the universe is more like a thought than a machine. But we do not grope for occult qualities. Science is not going mystical. To say that the values of truth, beauty, and religion are grounded in a reality more fundamental than our fleeting impressions is to recognize that the unity of man and nature does not debase man but exalts nature. We find in nature a rationality akin to mind; for it is our world and in a sense depends on us. Yet it has a stubborn independence, a demand to remain true to itself in spite of how much we may grasp of it.

When we speak of a will in the universe we do not mean to personify it. On the contrary we must accept

it as the expression of impersonal law which makes no exception and grants no favours. Its will is not a mystical longing in the atoms, or a reasonless striving which emerges in life as the "will to power". It is something more akin to the ideal necessity we find in a work of art.

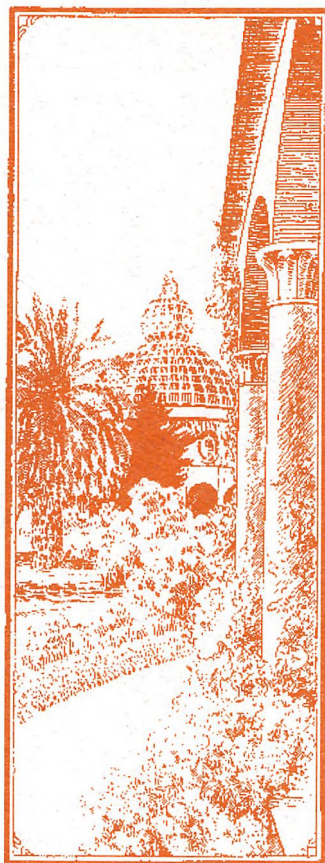
After Hugo Munsterberg: "I hear a melody. I like the sound of that melody; it gives me pleasure, just as I like the taste of a sweet fruit. The liking of those tones is a personal taste; someone else may like better a melody of stronger rhythm. That personally I have at present just a longing for this sad little melody cannot have more than an individual, personal meaning. It is a fulfillment of personal desire, and yet no one can hear the melody without being aware that another kind of demand is fulfilled therein which is independent of my personal present feeling. As that melody approaches its end, the player is no longer free in his choice of the last notes. We may never have heard it before, and yet we feel that those first tones seek just this last tone. They long for it. The melody is not complete without it. Those tones themselves desire that end, and whether I care to hear music now or not, I must subordinate myself so far that I must want that closing of the melody, as the demand lies outside my personal wishes."

The largo that inspires a poet or a musician springs from human heart. It is an affair of individual perception and, as well, an affair of universal recognition. It is not hallucination but a truth in the world of phenomena. With its own eternal right it sounds endlessly in the depths of human heart and echoes over the universe to be heard by those who can perceive only—spontaneously, without any special effort. It speaks of an ability of the perceiver, due to the emergence of an inner sensitivity would be universally perceptible then man, in general, would be able to assign new values to human life and creation as a whole and to establish new world order to hold human life on a higher and richer plane.



So man was given one drop of wisdom, one drop of knowledge, one drop of power, and one drop of gift or love (or talent). Tunkashila is the wisdom in itself. The knowledge is a woman, and we call it the Earth. We call it fire, rock, water, and green. So the basis of the knowledge is the fire. In our language we speak of the *peta wicoicage*—the “fire generation.” All the shapes and forms of life originate from the fire. In your scientific language you call it the atom. The rock we call *maka*. *Maka* is the Earth. So we have *Grandfather* who is the wisdom and Grandmother who is the knowledge. But the wisdom and knowledge are really one.

*Wallace Black Elk*



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